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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, FEBRUARY 4, 1843. VOL. XXII.—NO 5

RELIGIOUS MISCELLANY.

For the Register and Observer.

MR. EPABODY'S SERMON ON THE END OF THE WORLD CONCLUDED.

Now begins the 12th chapter. 'At that time shall Michael arise, the great prince that standeth up for the sons of thy people, the guardian angel of the Jews; and there shall be,' i. e., in these days just described, 'a time of trouble, such as never was since there was a nation even to that time; but at that time shall thy people be delivered every one, that shall be found written in the book,' i. e., God's book of favor and of life. 'And many of those that sleep in the dust of the earth, who fall asleep,' die, perish, during those times of trouble 'shall awake, some to everlasting life, and some to shame and everlasting contempt,' i. e., either shall live in the memory of man in immortal honor and in undying infancy, or else, shall receive in the eternal world the reward that awaits the faithful and the apostate. 'And they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness,' that confirm the faith and courage of their brethren, 'as the stars forever and ever,' either in the memory of man, or in the world of final recompense. 'But thou, O Daniel,' continues the angel, who has spoken all through the vision, 'shut up these words and seal this book even to the time of the end,' or of the accomplishment, let it remain till then that thy people may know, when these times come, that they were foreseen and foretold. 'Many will at that time run eagerly through it, will peruse it with earnestness and care, and much knowledge will be gained;' for such is the literal rendering of this verse, referring to the instruction and comfort which the devout Jews of those days of trouble would derive from finding these calamities, their speedy termination, and the glory that awaited the faithful so clearly and minutely foretold. And how priceless must have been the comfort which they thus derived! How largely must this very book have contributed to the martyr-like devotion and unshaken confidence of Judas Maccabeus and his associates! Then the angel tells Daniel that these things should be accomplished in a time, times and half a time, 3 1-2 years, which, as I have already shown you, was about the time for which the temple was desolate, the sacrifice suspended, and the Jews without intermission under the tyrant's yoke.

The next designation of time that claims our attention is in immediate connection with this last. It is this. 'From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days.' I have said that the continuous persecution of the Jews and the suspension of their worship commenced late in May, A. C. 168, and that the temple was re-dedicated December 25, A. C. 165, making about a month over six years, the Jewish years being of 360 days each, i. e., about 1290 days, which last number is only a more accurate designation of what is before with less precision called 3 1-2 years.

Next comes in the very next verse, 'Blessed is he that waiteth, and cometh to the 1335 days;' 45 days longer than the last period. While Antiochus lived, the Jews must have rejoiced with trembling. They could not feel secure till he ceased to breathe. He died in February after the temple had been re-dedicated on December 25, consequently about, 45 days after, and that epoch the Jews must have felt to be their climax of deliverance and joy. Well was it said then. Happy is he that sees the day when the tyrant is no more.

There remains the 2300 days. This period is named in the 8th chapter, which contains another vision, in which a little horn is spoken of as waxing exceeding great, towards the South, and towards the East, and towards the pleasant land, or Palestine, and evidently referring to the same person or dynasty indicated by the little horn in the 7th chapter. It is said of the king thus designated. 'He exalted himself to or against the host or army of heaven, the anointed servants of the God of heaven, the company of the priests, and some of this host and of the stars, the chief among them, he cast down to the ground and stamped upon them, trampled them under foot. Yea, he magnified himself even to the prince of the host, the high priest, and the daily sacrifice was taken away from him, and the place of his sanctuary was cast down. And a host impiously set itself against the daily sacrifice, and it cast down the law to the ground, and it accomplished its purpose and prospered.' Then the question is asked, 'To how long a time extends the vision concerning the daily sacrifice, and the impiety of the destroyer, that both the sanctuary and the host shall be trodden under foot?' And the answer is, 'Unto 2300 days; then shall the sanctuary be cleansed.' Here the starting point of the description is from the tampering with the guardians of the public worship,—the trampling of the sacred host under foot, the desecration of the holy office, and of its functions in the person of its functionaries. Now it was in the latter part of the year 171, A. C. or about 2300 days, between six and 6 1-2 years before the purification of the temple, that Antiochus first deposed an Israelite indeed, and put his own corrupt emissary in the high priests's office, and from that time the Jews felt continually the burden of his tyranny, though the sacrifices to Jehovah were not entirely suspended until nearly three years afterwards.

Such are the numbers in the prophecies of Daniel, of which so much has been said of late. They all occur in close connexion with a distinctly and strongly marked personage, with whom no other character in history except Antiochus Epiphanes can be identified. They all occur to in close connexion with the laying waste and restoration of the Jewish sanctuary, and with the suspension and restoration of the daily sacrifice, which are named as plainly as they can be named in every instance, and the process, by which such language can be tortured so as to seem to designate the destruction of the world, is to me still an inexplicable mystery.

There is one consideration, which I would state with the utmost brevity. If in these passages the career of Antiochus Epiphanes was not foretold, then were the Jews left unwarned and unprepared to meet the sorest period of trial and calamity, that ever befel them as a nation until the final destruction of their city. God had warned them of other times of trouble, prophet upon prophet had predicted the captivity in Babylon, its precise duration, and the agency by which it was to terminate had been clearly foreshown,—is it consistent with the analogy of the Jewish dispensation that this period should not have been the subject of prophecy? It seems to me entirely and beautifully in accordance with the whole analogy of God's dealings with his covenant people, that Daniel should have been expressly raised up to forewarn his people of this time of trouble, and that the God of mercy and of strength, when for their sins he would let his people fall for a season into the hands of wicked men who are his sword, should furnish those who remained true to his service with a rich fountain of faith and of strength in the sure word of prophecy. Nor will any one deem the minuteness and reiteration of Daniel's predictions on this point unnatural, when he reflects that this was the only period of severe trial that the Jews were to encounter before the advent of Christ, and that this was so severe, that, except Jehovah had shortened those days, no flesh could have been saved.

I would, had I time, say a word on this as one of the richest chapters of prophecy and history, in its bearing upon the evidences of revealed religion. The fact that Daniel wrote four hundred years before the reign of Antiochus admits of no fair or reasonable doubt; and how but by inspiration of the Almighty can the book have been written, in which events so distant are portrayed as they might have been by the historian's pen?

Of the periods named by Daniel, none, and no other decisive period is alleged to be named in the Scriptures, except the 3 1-2 years in the Apocalypse, which is named once as the space for which Jerusalem should be trodden down by the Gentiles, and the witnesses of Jesus prophecy in sackcloth; and this was precisely the interval between the declaration of the final war against Jerusalem and its destruction, during which time the Christians suffered the most intense persecution from the Jews wherever they fell into their hands. In allusion to this persecution the Christians, under the figure of the 'woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,' are said to have fled into the wilderness to a place prepared by God, to be fed there 1260 days. The Christian did during this period retire in great numbers to the little city of Pella in the wilderness beyond Jordan, where they remained safe. Then again in a passage, undoubtedly referring to the persecution under Nero, it is said that power was given him for forty two months. Now Nero's bloody persecution of the Christians commenced in the latter part of November, A. D. 64, and terminated at his death in the beginning of June, 68, making a little over forty two months.

I have thus cursorily examined all the numbers involved in the discussion on the approaching end of the world. The present is no new state of things. Similar expectations have been entertained, similar warnings have been uttered at previous times, the appointed time has drawn near, multitudes have been waiting for its advent with agonizing prayer or feverish triumph. The time has come and passed, and all things have continued as before, save in the growth of a plenteous harvest of irreligion and unbelief among those, who had been frightened into a temporary seriousness and concern. Such will doubtless be the issue of the present excitement. Those, who were religious people before they yielded to it, will be so still, will deem themselves to have been mistaken, and the Bible, which has proved itself to their own happy experience the power and the wisdom of God, to be still divine and trustworthy. But those, whose interest in religion and whose faith in its records had their birth in this excitement and are identified with it, when they find that the appointed season comes and passes without the apprehended catastrophe will, it is to be feared, sit in the scorner's seat and act the blasphemer's part.

Far be it from me to blame or deprecate the seriousness and zeal, with which those who look for their Master's speedy appearing, seek to redeem the remnant of time that yet remains. They may well give us a lesson of diligence and fervor. For there is nothing in their theories, which is not in itself fraught with the deep solemnity conveyed in those words of the Savior, in which we believe. 'Ye know neither the day nor the hour when the Son of man cometh.' For you, for me, the end of all things earthly may be tomorrow, this night. The touch of death may be even now on him who speaks, on him who hears. Some of us will not live to see the day of hope and terror to the zealous and trembling multitudes, who fix the times and the seasons. The cry may come at midnight, at a moment when we think not. And if we are not prepared to meet our God and Savior in peace, if we are not fit to die, this dread uncertainty is far more appalling, than the fixing of a date for which we may prepare at leisure, and be found waiting. From the ceaseless change around us, from the dying year, from the graves of the young and active, from vacant places in the house of God and at our firesides, there comes to us incessantly the voice, 'Boast not thyself of tomorrow,'—'Be ye also ready,'—while from the merciful presence of our God and from the interceding love and reconciling blood of Jesus, from the unslumbering spirit of the holy one, that visits our souls in rebuke, in counsel and in promise, is re-echoed the assurance of the revealed word, 'Now is the accepted time, now is the day of salvation.'

A. P. P.

For the Register and Observer.

SUNDAY SCHOOLS AND THEIR TEACHERS.

It should be the aim of friends of the Sunday School first to place within the institution as many as possible of those for whose benefit it is designed, and then to furnish for them the best possible instruction. A responsibility peculiar in kind and vast in extent rests upon the Sunday School teacher. He has not like the teacher of the common school the parents and the 'committee,' overlooking him and stimulating him to fidelity, but is left wholly to his own conscience. His service being gratuitous there is peculiar delicacy in scrutinizing it, and parents less frequently 'look in' upon this work than might be expected, or than would be desirable. The Sunday School teacher, therefore, having undertaken an important and responsible work, and receiving no promptings to fidelity in it from outward stimulants, has need of great watchfulness lest he fail in his undertaking. As *others* do not scrutinize his service, there is the stronger reason why he should diligently scrutinize *himself*. Teachers, it is to be feared, do not devote so much attention to preparation as they should, and do not give sufficient variety to their instructions. They ought scrupulously to avoid going too often over the same ground. They ought to be sufficiently full of the subjects taught, and sufficiently 'at home' in conversing upon them, to give an air of naturalness and freedom to what they say. It should never appear as though they had said all upon the lesson which they can say, or as if they had 'talked out.' We speak most freely and easily and with most spirit and animation on subjects, upon which we are most accustomed to speak and to reflect. If teachers devote but one evening of each week to religious reading and study, while six days *and* evenings are devoted to thoughts, persons and subjects of a different character, ought we to expect that a religious tone of feeling would *prevail* with them. But if they would devote a larger proportion of thought to religion and religious reading, and a larger proportion of time to the society of religious persons and to the hearing of religious discourses and addresses, would not their spirits naturally become more devout and their lives and conversation less worldly? Might it not in such circumstances be expected that they would meet their classes with hearts full and warm with the spirit of religion, and that of out of the abundance of hearts thus warmed and filled, their mouths would speak acceptably, affectionately and with power? A religious spirit should prevail and become *habitual* in the mind of the teacher, should show itself in his life, and in his words. What he does or attempts to do for his class at the Sunday School would be in accordance with the general tenor of his thoughts, and true to the spirit of his mind. What he says will be the natural expression of his real and deepest feelings. It will not seem cold and formal, not forced and unnatural,—not like an assumed character ingrafted for an hour upon something totally unlike itself. Until teachers shall by greater devotion to religion have brought their own minds more completely into harmony with its spirit and made it natural to them, their exertions can be attended with but limited success. Sunday Schools at present enjoy a good degree of public favor and large numbers attend them. It may be, however, that they attend because a parent so commands, or because they like there to meet friends, and not from sincere desire for religious improvement. Are the instructions in these schools such as would *of themselves* attract the children? If the teacher could see in every instance the real motive which induces his pupils to attend, the sight would discourage him. Listen to the words of these children as they retire from the school, and you will seldom hear them say 'did not our hearts burn within us' as our teacher instructed and conversed with us to-day. Watch their steps as they leave the schoolroom, and you will seldom be impressed with the idea that the services of the school have solemnized their spirits, and that they with reluctance leave the spot. We would not forget the irrepressible love of activity and indomitable hatred of restraint, which are natural in children, but after making due allowance for these, there is in the circumstances before alluded to reason to believe that the Sunday School services fall below what they should be. Teachers are not so spiritual and devoted, and therefore not so successful as they might be. Their office does not produce such an effect upon themselves, nor their instructions such an effect upon the character of their scholars, as might be expected. Is not their own worldliness of spirit the chief cause of this want of success? And may not this worldliness be eradicated and made to give place to a true Christian spirit, by increased attention on the part of teachers to the concerns of religion?—by their placing their minds as often and as much as practicable under religious influences?

A. C.

For the Register and Observer.

DR. WALKER'S FIFTH LECTURE.

In the last lecture, Dr. W. spoke of man's competency to know God as an Infinite Being, particularly in respect to his self-existence, eternity and omnipresence, his Infinite wisdom and Infinite power. In the present lecture, he passed to a consideration of his Unity and Personality, the last mentioned topic being peculiarly interesting and important, on account of the alleged Pantheistic tendency of modern speculation.

All Christians hold the belief that God is one being or essence. The doctrine of the Trinity has nothing to do with the question under discussion, for all Trinitarians, as well as Unitarians, agree upon this point, that God is one being. But upon what ground does Monotheism rest? Here, as elsewhere, men of acute and critical, yet uncomprehending minds, have attempted to narrow the grounds upon which the problem rests? Some have said that the proposition can be proved only by Revelation; and others, that it can be deduced only from the light of nature. In the opinion of the great body of believers, it is proved by both.

Dr. W. here stated the difficulties and doubts under which the argument from the 'light of nature' is supposed to labor, quoting the language of Hume and others. These objections are that it proves only unity of plan and design, and not unity of the cause or intelligent force. If we see one scale balancing another unseen, we know that a corresponding weight must reside in that other. But we cannot tell whether that predominating weight is the aggregate of several distinct bodies, or is one uniform, united mass. If that united mass exceeds what we have seen or conceived of before, then may we more naturally and probably suppose that the weight is divided between two or more bodies.

In reply to these difficulties and objections, Dr. W. remarked, that in the first place, the argument has nothing to do with the Polytheism of rude nations, or with the fact that one third of the human race are still Polytheists. The question is not, whether the natural evidences of the Divine Unity are perceived and acknowledged by all or any, but whether these evidences exist. Who can wonder that men, when they first open their eyes, are so struck, taken up and distracted with variety, that they are unable to see Unity under it. Hold up a printed page before the savage, and it is a collection of unmeaning marks, until their signification and connection is explained. Or take him into a large factory, and the working of the machinery is unknown and misunderstood, until the laws of mechanism and dependence of the parts are explained, how one thing moves another, how all partake of the motion of the band, running along the ceiling, and how this band connects itself with the power wheel which moves the whole. Every law of the human mind begins with variety and ends with unity.

Many of the sages of antiquity attained to Monotheism. Antisthenes said: 'The gods of the people are many, but the God of nature is one.' Every advancing step of science is attended with a two-fold consequence; reducing the number of apparent contradictions, which the works of nature and Providence sometimes afford; and increasing the proof of the order and harmony which reign throughout the universe. These apparent contradictions and anomalies in nature originate in the conflicting idea of two or more creators. The lightning, the earthquake and the pestilence, are not scourges contrary to, and inconsistent with the benevolence of our Heavenly Father; but are effects which follow what He has done, and not what another has done; results which spring from the action under peculiar circumstances, of general laws, which He has established and sent as ministers of good, without which we could not live. Good and evil do not originate from the operation of different laws, but from the operation of one and the same law. This one and the same law must suppose one and the same Law-giver.

But we have no right to assert that these apparent contradictions and anomalies are really such. The progress of science is bringing one after another into order and system, and referring them to a wise and beneficial law; and the time will come, may we not reason, when all the ways of Providence will be vindicated, and the world bear everywhere the impress of a Supreme, All-perfect mind. Let us observe the analogies and adaptations in the Universe, and follow the march of physical inquiry respecting them, and the conviction is forced upon us, that One Supreme Disposer governs the whole. If He made the light, who can doubt that He made the eye; if He made the atmosphere, who can doubt that He made the animals which breathe it; if One Almighty created the animal kingdom, who can doubt that the same Being created the vegetable kingdom on which it subsists. Let us mark the style of the work, and the analogy of form and function, leaving some natural philosophers to believe that there is but one idea, one type, more or less carried out in all things. Let us with the microscope examine a drop of water, and we see it full of living things, all endowed with perfect organic powers. Or let us reverse the process, take the telescope, and explore the stupendous arch of the heavens and what do we behold? Not isolated worlds, promiscuously scattered about, but systems of worlds, and systems of systems, disposed in groups and classes. How could all things possess this common property and relation to each other, unless the mighty whole was brooded over by One Creative Thought. Even Hume said: 'All things in the Universe are of a piece, one design prevails throughout the whole and the whole must have proceeded from one author. To suppose another serves only to perplex the imagination, and gives no satisfaction to the understanding.'

Geology, a science but of yesterday, furnishes new and unanswerable evidences of the Unity of God. Buckland, in the Bridgewater Treatise upon this science, says in his concluding chapter: 'In all the numerous examples of Design which we have selected from the various animal and vegetable remains, that occur in a fossil state, there is such a never-failing Identity in the fundamental principles of their construction, and such uniform adoption of analagous means, to produce various ends, with so much only of departure from one common type of mechanism, as was requisite to adapt each instrument to its own especial function, and to fit each species to its own peculiar place and office in the scale of created Beings, that we can scarcely fail to acknowledge in all these facts, a Demonstration of the Unity of the Intelligence, in which such transcendent Harmony originated; and we may almost dare to expect that neither Atheism or Polytheism would ever have found acceptance in the world, had the evidences of high Intelligence and of Unity of Design, which are disclosed by modern discoveries in physical science, been fully known to the Authors, or the Abettors of systems to which they are so diametrically opposed. It is the same handwriting that we read, the same system and contrivance that we trace, the same unity of object, and relation to final causes, which we see maintained throughout, and constantly proclaiming the Unity of the great Divine Original.'

The boldest conjectures and theories of philosophers accounting for the uniformity of nature's works, direct us to the recognition of the Unity of the First Cause. All are constrained to regard this Intelligent Force as One Being, One Self-Existent, Primary, All-Powerful Creator, the same whom the Christian adores and acknowledges, as the object of religious faith and trust.

So far we can go by the study of philosophy and the light of the inductive sciences. But Paley, in the conclusion of his chapter upon this subject, says: 'Certain, however, it is, that the whole argument for the divine unity goes no farther, than to a unity of counsel.' If so, it does not prove our purpose, which is to show that there is no more than one Divine Being. But it is not so. We must connect this argument with a maxim adopted by all philosophers who reason from effect to cause, viz.; that no more causes must be supposed than are necessary to produce the effect. If several exist, it must follow either that one is infinitely perfect, or that all are limited and fallible. If one is infinitely perfect, he alone is competent to produce everything existing. To suppose another, is violating the established principles of reasoning. Again, if all are weak and fallible, we cannot account for the unity of counsel which prevails. Hence we conclude, that the argument proves the existence of God, that he must be Infinite, and must be One Being.

Or we may prove in another way, that the supposition of two or more first causes involves a contradiction. If contingent and dependent things exist, then there must be some being not contingent and dependent, to which all may be ultimately referred. This being must exist by a necessity of its own nature, and this existence must be unconditional and unlimited. If it is limited and conditional, there must be some previous existence to limit it. But this is making a cause of the First Cause, which is a contradiction.

Or we may say with Dr. Wollaston: 'There can be only one Infinite. If we suppose two or more beings Infinite, or existing by necessity, they must have the same manner of existence and the same attributes; they must coincide in all respects, and hence be one being.' We can agree also with Fenelon, that, 'if there are two Infinite Beings, each must have less power and perfection, than if what belonged to several, belonged to one exclusively.' Hence the idea of God, as the truly Infinite, Supreme and Perfect, is not realized, without reducing all to Unity. In this way, we have given proofs adapted to all capacities and tastes, to show that God is One, and that any other assumption is a contradiction, and an impossibility in the nature of things.

Here another subject presents itself, in some respects more difficult and perplexing,—the Divine Personality. We will admit, perhaps the skeptic will say, that the mechanism of the Universe is one, that the primary or central cause is one, but it is easier to perceive unity of power or principle, than personality. Even Baron D'Holbach tells us, 'that the God of nature is one; and he has no objection to our personifying nature and calling it God. What theologians say will be true if applied to this God, that he is Infinite and Incomprehensible.' But here we have only an ideal God, an abstraction, and the God of religion, the object of faith and prayer is taken away. The reason why men are so backward to acknowledge the personality of God, must be ascribed to the obscurity of the term. Philologists have not yet satisfactorily cleared up the obscurity hanging over its origin and derivation. Dr. Stuart said, that 'he heartily wished the word *person* had never come into the symbols of the church, it had been the occasion of so much unnecessary dispute and difficulty.' Is it a wonder, then, that the application of such an ambiguous term, should occasion trouble and embarrassment to some minds?

When we speak of God's personality, we mean not an inanimate power, purpose or law of any kind; but a *mind*, capable of knowing, choosing, and acting, an Intelligent and Free Cause, just as man, to a certain extent, is an intelligent and free cause. What man is, in these respects, *with* limitation and dependence, God is, *without* limit and dependence. In this lecture, Dr. W. spoke of the objections urged by the Materialists; on another occasion, he will consider the opposing arguments of the Spiritual Pantheists, as they are sometimes called.

What has done more than anything else to create this slow comprehension of the necessary personality of God, may be found in the prevalent vague and untenable ideas concerning the principles of mechanism. Mechanism directs and distributes power, but does not generate, renew or sustain it. Take, for instance, the last and most wonderful triumph of human skill, the steam-ship. It drives on as a thing of life, midst storm and tempest still maintaining her onward course. Is this mechanism, do you say? Let the fires go down, which make no part of the mechanism, and what then can your mechanism do? The ship is left to pitch about at the sport of the winds and waves.

Mechanism can distribute, apply and direct power, but it cannot create it. A self-moving power is a contradiction, an impossibility. But, perhaps, the skeptic will say, 'we do not rely on mechanism alone, but on mechanism and the laws of nature. Thus, in the above instance, the laws of heat and steam furnish part of the power wanted, and mechanism will do the rest. Matter and nature have always existed, and all order has arisen and been sustained by them, as we now behold it in the universe.' But this position is vulnerable at every point. For, in the first place, it is assumed without evidence, that matter and the present laws of nature have existed from all eternity. How can we account for the disposition of matter, the nice position and appropriation of its parts, without referring all to an intelligent and contriving mind?

Modern science has silenced the old evasions of the argument. The atheist can no longer say that the forms of matter have existed themselves, or been reproduced eternally. Geology has proved that all races of living beings began to exist in time. Matter cannot have existed eternally, if it obeys laws. The mere contemplation of a law as a law, forces on us the conviction of a law-giver, and implies an Intelligent mind. The disposition of matter, and its adaptation to the laws of matter, suppose one another capable of selecting and choosing, and of course, a Perfect Being or Mind.

So far from allowing the eternal existence of matter, many acute and ingenious philosophers have denied that it exists at all, and affirm that what we see is only a perpetual succession of instantaneous renewals. The imagination finds relief in believing that the material of creation was pre-existent. We must not suppose that God built the world, as the carpenter builds a house, taking up the parts and putting them together with his hands; but that he acted directly and immediately by the potency of his Sovereign Will. The understanding finds no more difficulty in conceiving of God, willing matter out of nothing, than of His willing it into form and order afterward. The theory of the infinite divisibility of matter, destroys the idea of its eternity and self-existence, for it gives to each atom the essential characteristics of a manufactured article and subordinate agent.

Thus the pre-existent, all-creative, central force must be one, and must not be confounded with nature or the laws of nature. We see the workman in the work but we must not identify the workman with his work. The Universe reveals to us a voluntary, intending cause, in Him whom we recognize as the Perfect God, the legal object of all our affection, trust and prayer.

As a last resort, the atheist will say, that we have only substituted one incomprehensibility for another. If the world is not eternal, how could an Infinite Being create it out of nothing? Why should we lay aside a cause of which we know little, for a cause of which we know nothing?

It is not true that we have substituted one incomprehensibility for another. In following out any train of thought, until it shades off into darkness, we must not expect to avoid the incomprehensible. The perfection of human reason is to stop at the limits of reason. When it comes to the last term, under the penalty of comprehending nothing, it is obliged to admit something of necessity.—Again, it is not true that we have laid aside a cause of which we know little, for one of which we know nothing. We know what mind is as a cause, for we know what our own minds are, and these are the only causes which we do know. The First Cause must be a living Being a principle of spontaneous action, that is, Intelligence. What if we cannot comprehend the Infinite Being? The whole scope of the argument meets and satisfies the conditions of the proposition. Connect this with the other insolvable enigma of the Divine Unity, and our whole moral and intellectual nature leaps forward to embrace it, clings to it in life and death, as the only solution of our difficulties, the only rest of the soul, the only repose of the affections, the rational faith of the Christian, faith in Him as the One Infinite Father.

T. G.

GOOD ADVICE.

Avoid the habit of wandering about to different meetings. Choose that church which you judge it will be most for your edification, on the whole, to attend, and then regard it as your spiritual home, and be always there. Some apparently have no regular meeting; to-day here, to-morrow there; at one church in the morning, at another in the afternoon, and at still another in the evening. If a stranger preaches one part of the day, in whom they are not particularly interested, they desert their own house of worship, and seek another preacher for the afternoon. A vagrant habit of mind is thus cultivated, extremely prejudicial to healthy piety. Choose your own meeting, and abide by your choice. If one may abandon his stated house of worship, allured by some slight attraction, or to avoid an uninteresting speaker, all may do the same; and your house of worship is crowded in the morning and abandoned in the afternoon. There are sufficient occasional opportunities for Christians to enjoy the meetings of other societies, without interferring with the regular appointments of their own sanctuary. There are few influences more prejudicial to progressive piety and Christian decision, and more injurious to the interests of a church, than this habit of wandering from house to house, as curiosity or caprice may lure you.

Do not expect that every sermon will be particularly adapted to your own case. There are all varieties of mind to be met by the preacher of the Gospel. At one time, the timid and trembling Christian must be encouraged and comforted. And again, the mask of affected piety must be torn from the self-sufficient and hollow-hearted professor. Now the pastor endeavors to

guide the anxious inquirer to Jesus; and now to arouse the stupid sinner, or to silence the profane caviller. The speculative difficulties of the metaphysical mind must be met to-day; and habits of practical ungodliness must be reproved to-morrow. Should a preacher direct all his sermons to a particular class of hearers, the rest of the audience would be famished. Each should be willing that all the varieties of mind and of heart should be addressed. If you cherish these enlarged views, not a sermon will be preached, from which you will not derive rich instruction and improvement. And you should ever remember, that the sermon which interests you the least may be the bread of life to others who are sitting around you.—*Abbott's Christian Duty.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 4, 1843.

ANOTHER LETTER FROM OUR ORTHODOX CORRESPONDENT.

We publish below another letter from our Orthodox correspondent. We have not yet fully replied to his last letter; at least one or two texts of Scripture, which he adduced, remain to be explained. We have been hoping every week to offer some remarks upon them, and to set forth the sense in which Unitarians generally interpret them, and the principles upon which this interpretation is based, but we have not found time to write out what is to be said upon these texts. We can and will do this hereafter. In the meantime, the following letter has been received, and as it has already been some weeks on our table, we lay it before our readers. We know not that it requires any answer from us. With the very slightest qualification in one or two points, we fully concur in the sentiments it so strongly and forcibly expresses. We hope it will have a tendency to quicken that spirit of religious interest and effort, which the writer acknowledges is beginning to make itself more manifest among Unitarians. That members of other denominations should think us wanting in this respect does not surprise us. We see the deficiency ourselves. We would that Unitarians were more zealous for what they deem the truth, and more earnest in manifesting how deeply they prize it in their hearts, and how entirely its influence pervades and controls their lives. We would remind our correspondent, however, that an *anti-sectarian sect*, a denomination, which believes that involuntary error in doctrine after faithful examination is not sin, and that good and acceptable disciples of Christ, heirs of salvation, are to be found among all sects, and under all creeds, can hardly be expected to manifest the same sort of zeal for doctrines, as is manifested by those who think that faith in particular dogmas is essential to salvation, and who would people heaven 'with colonies from their own little Church.'

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To the Editors of the Chrisitan Register.

Sirs,—Had I delayed this correspondence a few months, perhaps I might have deemed it unnecessary, as every paper I send, seems to anticipate my wants, and imparts some of the information I desired. If you continue to publish, and I to send, I shall ere long know much of your faith, and the weakness or strength of my own. Some of *your* people speak as though the day and work of controversy were over and past. Such persons take but a narrow view of things. I wish that theological hatred, bitterness and uncharitableness might cease forever. We have had enough of that to disgrace, and ruin us too, had not heaven restrained our wrath. I hope you do not think the time of fair and candid discussion and controversy past. It is but begun. If your doctrines are true—most of the Christian world—to say nothing of the great multitude who never heard of the Gospel—most of the Christian world is in error and darkness. Where you are most numerous, you are comparatively few—you have much to do before other forms of religion are uprooted. They are impressed on millions of objects, and some of them the most durable—orators, poets, sculptors, painters—genius and art have discovered numberless ways to give them immortality—though proved to be errors. And if the truth is on our side, we have much to do, before our faith becomes universal. But our work compared with yours, is small. I wish for no truce, nor amnesty, in the good sense of those terms, with reference to religion. Let religion be honestly and reverently examined. Let doctrines be fairly stated and discussed. Let different sects be brought into a kind collision. Let them manfully sustain their sentiments, or let it be shown that they are absurd and untenable. This winking and blinking at error, because it hurts us not now, and consents to be quiet, where it has not the power of conquest—suits not me.

Only let the controversy be fair and manly—and truth would gain ground by it. I am not afraid nor ashamed to have my religious opinions known and examined. If any error is lurking in my creed, and others will point it out, I will thank them. If they can persuade me that it is an error, I will renounce it. I am more interested in it than any one else. I desire a correct faith—the truth as it is in Jesus. I once thought that Calvin had this faith and truth. Edwards and Hopkins refined and enlarged his system—and I followed after them—and in so doing, my Calvinism was confused and weakened. I became alarmed for my own safety in trusting implicitly either of them—and resolved, in future to study them less and the Bible more.

If there is any important truth in the Gospel—it is important to all. The king and the peasant—the rich and the poor—the learned and the ignorant—all equally need it, pure and unadulterated. We want the truth as it is in Jesus in courts and palaces, and great cities, and also in our towns and hamlets—in our poor-houses, penitentiaries, and hospitals.

There are some who have very lax and vague notions on this subject. They give us the impression that the multitude have no need of a correct faith—that a religion blended with error and superstition is better for them than the truth. If we really think that our views of religion are true, and those of others, false, and if we are earnest Christians, we shall endeavor in a charitable manner, to enlighten and reform them. If those doctrines which we, and most of Christendom hold, with some little variations, and you deny, are errors, they are certainly great and gross errors. And let me tell you, Sirs, that your apparent contentment with, or indifference to, the errors of others, except when they clash with your social and worldly interests, has done much to confirm the faith of the Orthodox in their own opinions, and to strengthen their prejudices against yours. Your conduct has seemed to say to the world, 'though our opinions are true, yet they are not of vital importance.' Other forms of faith will do well enough for others. If they will only let us alone; or fellowship our faith, we will do the same to them.

I must confess this has been a stumbling block to me. I could not see how you should desire to worship and exchange with us, if you thought you had the truth, and justly valued it—and how you should content yourselves with making such small sacrifices in its defence and spread. Your arguments against the Trinity and Calvinism, many of us find it difficult to answer—and your views of religion often appear so Evangelical that many of us half assent to them. But then we look around us, and see who are the Unitarians and what they are doing; and we hesitate, and doubt, and shrink back. Do not misunderstand me. I am not hinting that Unitarians are all base and vicious. Many, even of those I have in mind now, leaving out religion, are very good members of society. But they are not generous supporters of religious institutions; and many of them attach but very little importance to religious ordinances. Many of them content themselves without preaching—others have only a few Sabbaths in a year—and those who have it constantly—many of them are inconstant at Church—cannot endure a third service, lecture, or prayer meeting—nor be persuaded to make a profession of religion. The case often stands thus in our country towns and villages. Here are a few intelligent, rich, respectable, and influential men, who call themselves Unitarians. But they give no evidences of piety. They stand aloof from us; or come into our meetings occasionally and then talk of our errors and delusions. There are Churches of their own faith within a few miles of them—but they take not the trouble to visit them. They leave on our minds the impression that they are worldly; and we charge their coldness and indifference to their faith. If they had the truth and appreciated it justly, they would make greater exertions and sacrifices to support and enjoy it. They would meet together for prayer and worship—even where they had no preacher. And if they persevered in such a course, their number would be increased, and their faith would be regarded with more charity. I see by your paper, that your denomination are awaking from this cold and lethargic state. Some of you are beginning to see and feel that a Christian spirit is a missionary spirit. But if you push this enterprise as you contemplate, I shall not wonder, if many who are now with you, withdraw. But should it appear by your sacrifices and endeavors that the salvation of souls, the advancement of the Redeemer's kingdom and the glory of Jehovah, are the objects for which you toil and struggle, many will co-operate with you—or, at least rejoice in all the good you are instrumental in doing in a world where sin and wretchedness abound. This enterprise will lead you and us to a re-examination of your faith—as it will subject it to a powerful test. I address you frankly—not to grieve or offend you. If I am censorious or unjust, you will faithfully inform me—and I will receive the reproof with patience and meekness, and strive to be more guarded in future.

Respectfully yours, —— ——.

For the Register and Observer.

DR. WALKER'S SIXTH LECTURE.

This lecture was devoted to a consideration of the moral attributes of God, of His Goodness, Justice and Holiness.

Savages are as much impressed as any with the Power of the Great Spirit. Their fears of a selfish and wanton exercise of this power, imparts to their religion an indescribable melancholy and gloom. Their tortures and cruel rites are dictated, not so much by a sense of guilt, as a desire to appease the anger or jealousy of lawless powers.—The Homeric gods had little to do with moral attributes, either in their intercourse with each other, or their conduct towards men. The same ideas of the Great Spirit were acknowledged by the North American Indians; which led many missionaries and travellers to believe that they worshipped the Devil.

Something like this may be observed in the history of supernatural dispensations. These were adapted as we have seen, to the experience and unfolding capacities of those to whom they were addressed. Where do we find more sublime recognitions of the power and majesty of God, than in the Jewish Scriptures? But we are not to search here for true ideas of God's Goodness and Love, which were not perfectly unfolded, until after the revelation of Christianity. For proof of this, let us compare the expressions of the Divine attributes contained in the books of Moses and the Judges, with those contained in the Evangelists; or the denunciatory passages in the Psalms, with the Sermon on the Mount. Apart from the influences of the life and death of Christ, we are for nothing so much indebted to Christianity, as for the elevation of men's ideas respecting the attributes of God, as a Benign Father and Righteous Judge. Even under the light of the Gospel, progress can be made towards clearness and fullness of our conceptions of Divine Goodness and Justice.

We must not confound words with ideas. Though all believe, *in words*, that God is Just and Good and Holy, it does not follow that all attach the same meaning to these words. They do not mean the same, spoken in Spain and in America, uttered by such a man as Lewis the Eleventh, and by Fenelon. Words no not suggest ideas; they only reveal and record them. What any individual means, when he calls God Holy, Just and Good, depends upon the degree in which the ideas designated by these terms, are developed in his mind.

It will not do to rest the argument for the moral attributes of God upon Revelation alone. The proposition that God is, precedes what we affirm. We believe that God is Just, Good and Holy, because He has said so. But this is presupposing confidence in God. And we are hence taking for granted the very thing which we want to prove in the means of proof; which is reasoning in a circle and proves nothing. Hence the necessity of falling back upon the 'light of nature.'

Let us consider the objections and difficulties under which the argument is supposed to labor. Let us begin with the Pantheistic objections. A spurious form of Pantheism, the only form with which English readers are familiar, but which seldom passes under that name, makes the totality of things to be God, calls nature, God, and makes the manifestation of the Infinite, to be the Infinite. Besides the material universe, we have nothing. Such was the doctrine of the French materialists, which descended to the Free Inquirers of this country. This is not proper, but a spurious Pantheism. It excludes all conceptions of the Deity; it not only denies God all moral attributes and personality, but all ideas of His absolute existence and Unity. Nature is not lost in God, as in pure Pantheism, but God is lost in nature, and no God is left. The French Atheists carried out the English philosophy to what they thought its legitimate results.

But other forms are beginning to find their way among us, under the names of Mysticism, Transcendentalism, and German Metaphysics. We must understand what this Pantheism is. The ultimate aim of Philosophy is to solve the problem of the Universe, to account for the existence of things, to legitimate our belief in the reality of God, man, and nature. This has been attempted in three ways.

Some begin with the finite, and think to deduce from that, the Infinite. If they fail in this, as in strict logic they must, they do not attain to the Infinite at all; and hence, Atheism.—Others, (if we may so speak,) begin at the other end, with the Infinite, and think to deduce from this, the finite. If they fail, as in strict logic we think they must, they do not attain to the finite at all, as a real existence. God is the only substance and real existence; man and nature exist only in appearance; and hence, Pantheism.

Proper Atheism and Proper Pantheism have never prevailed to a great extent in the world, because they go to such extremes. The finite, which Atheism makes to be everything, Pantheism regards as nothing; while the Infinite, which Atheism regards as nothing, Pantheism makes to be all. Pantheism and Atheism, if they ever meet, must meet at the extremes.

A third method of solving the great problem has been more successful. It does not deduce the Infinite from the finite, or the finite from the Infinite; but believes the reality of the finite, from the testimony of the senses and consciousness, and the reality of the Infinite, from the testimony of intuitive reason, as a necessary condition of the finite. The Infinite is not deduced from the finite, but it is given and found under the finite; not as actually proved to be there, but reason says it *must* be there, and we take reason's word for it. Perhaps it will be objected that we have no right to take the unsupported testimony of reason. To this, we can only answer, that we can know nothing, without receiving the unsupported testimony of one or more of our faculties. If we know the existence of the finite by the unsupported testimony of any of the faculties, why may we not receive and believe the unsupported testimony of reason, which is *par excellence*, the knowing faculty of the mind. But it is said, that the office of reason is to discover relations, and not existences. This is not the fact. One office of reason is, when two terms are given, to show how they relate to each other. But often, when only one term is given, reason, by virtue of its activity and laws, suggests the other term. Thus, for instance, when qualities are given, reason knows that there must be substances, to which these qualities belong. Thus, our belief in the existence of the world and the soul, is accounted for on philosophical grounds; and hence, Theism.

Having thus exhibited Pantheism as it is, and its relation to Atheism, on the one side, and Theism, on the other, Dr. W. gave a brief account of its history and prevalence. At first thought, it would appear that this Pantheism of the Idealists, which denies the reality of finite existence, and asserts the existence of the Infinite alone, is too extravagant and absurd, to be believed in a refined and educated state of society. But we find it to attend the earliest and latest efforts of man to explain the great problem of Philosophy.

Traces of Pantheism are found in the teachings of the Egyptian priests. The following inscription was found upon an ancient monument: 'I am whatever is, has been, or will be, and no mortal has hitherto drawn aside my veil.' In the early history of Greece, the belief was prevalent, that there was but One Being, and that all finite things were illusions, phantasmagoria, and dreams. The same is the belief held by the semi-barbarous Islanders of the Pacific Ocean. An aged priest related to a traveller some of their traditions and stories concerning God; of which the following may be taken as a specimen: 'He was; He dwelt in void; there was no earth; there was no heaven; there was no man. He called, and no one answered; Thiava was the sole existence, Thiava was changed into the world; the rocks are Thiava; the dust is Thiava; that is his name.'

These facts show that in all of man's efforts to grasp the system of things, Pantheism carries with it a strange fascination. The vagueness of its language gives it the appearance of depth, but it only conceals its shallowness. The prevalence of Pantheism in Europe, and in Germany, as compared with England or France, can be easily explained.* Something must be ascribed to difference of government, of temperament and social condition, but more to the different course of reasoning, introduced by the early philosophers of these countries. There are two extremes in these different systems of philosophy,—exclusive spiritualism, and exclusive materialism.

In England and France, during the last century, the philosophical writings which determined the tendency of speculation were those of Bacon, Locke, Condillac and Hartley. All of these leaned to the side of empiricism and materialism; which, when carried out, made exclusive, and applied to religion, degenerates into Atheism. Dr. W. would not insinuate that all or any of these great writers were Atheists or Materialists; but he would only say, that they put the mind of the last century on that track. It inclined in that direction rather than the other, so that, when it should fall, it would fall in that direction, rather than the other. We need not wonder then, that what might have been expected to happen, did happen.

In Germany, a different course was pursued, and was attended with a different effect. Des Cartes, Leibnitz and Kant, the great philosophers of Germany, impressed the national mind, with a bias in favor of Idealism; which, when carried out, made exclusive, and applied to religion, degenerates into Pantheism. Dr. W. would not say that the Germans are, have been, or ever will be, a nation of Pantheists; but only, that they were put into that track, they incline in that direction rather than the other, so that when they fall, they will fall in that direction rather than the other. Their admiration, their sympathies are in that direction. They regard Spinoza almost as a god, and laud him to the skies. (Here Dr. W. quoted from an eminent German writer, an extravagant panegyric upon the character of Spinoza.)

The conclusion is this, not that the German mind is more prone to irreligion, than the English mind, but only to a different *form* of irreligion. Pantheism, or the prevalence of an exclusive spiritualism, is the rock of the German; while Atheism, or the prevalence of an exclusive materialism, is the rock of the English. Which of the two is more dangerous, it is difficult to determine. Dr. W. said that he might be prejudiced by education, but he could not but think, that the evils of Pantheism, in the long run, are greater than those of virtual or avowed Atheism.

We can easily perceive that the first projectors of Pantheism were much inspired or elevated with the idea that the Infinite enters into and constitutes our essence. For a moment, man seems lifted up to God. But let this belief sink into the popular mind, and become established there, either as a mawkish idea, or a vain assumption, and this identity of the human and the Divine, will become little less than a proclamation of license to all the worst passions of human nature. This deifies the passions, it is the *apotheosis* of lust, and is worse than Atheism itself. Exceptionable and improper as is Volney's system of ethics, it is wisdom and purity itself, compared with the mysticism and glorification of self and sinful inclinations, so prevalent in the writings of George Sands.

Having thus glanced at the history and nature of Pantheism, Dr. W. proceeded to point out the radical vice of the system, considered in a philosophical and theological point of view. It acknowledges one Infinite Being and Existence, or God. All finite beings, ourselves, the objects around us, are represented as fleeting illusions and modifications of this one Being. We have no proper reality, or existence of our own, but are represented as successive waves rising on the sea of existence, only to sink back into the Infinite and Eternal Source.

According to this theory, it is impossible to attain to the Infinite or God at all. For how shall we proceed? Our eyes open on the finite, and we know that the world exists. God must exist, reason tells us, in order to account for and explain the whole. We must not reason from idea to idea, or from imagination to imagination, but from reality to reality. Finite realities furnish the steps, by which we ascend to Infinite realities. It will not do to deny the reality of the steps, for this is denying the reality of the whole. If the steps are not real, they cannot lead to anything real; they will not lead to absolute *unity*, but to absolute *nonentity*. Thus, as an hypothesis, it explains nothing and proves nothing.

By the terms of the supposition, the Infinite has but one essential characteristic, simple being, and no self-consciousness. But if this be so, it can be nothing in itself, and from its incapacity, cannot act on another, or manifest itself in any way. The hypothesis does not help us to solve the great problem, does not advance us towards explaining or accounting for the system of the Universe. It leaves us in the dark, and tells us not how finite things came to exist at all, or as they do. How can any one express himself with sensible enthusiasm, zeal or piety towards an Infinite, who is not Infinitely Perfect? A cloudy vapor only appears, which affords no form to the imagination, and inspires no feelings but those of melancholy and terror. The desire and craving for a Perfect and Infinite God still remains unsatisfied. If the sentiment of the Infinite does not prove or imply the real existence of man and God, then here is indeed a sad anomaly of human nature!

Unquestionable love of the Infinite, is the true sacred fire of the earth, and what would be the state of the soul, if it saw not in it the titles of proper excellence? Pantheism sacrifices the personal liberty, immortality, real and individual existence of man, in its metaphysical dream of Unity. God, it is said, is retained thereby. Yes; but what sort of a God? The God of Pantheism, not the God of Theism; a God, to whom, not only all moral attributes are denied, but also freedom of choice, and hence, *will*, in every intelligible sense of the word. After this, to ascribe to such a being moral attributes and sentiment, is inconsistency and contradiction. Here then, let every Christian and Theist take his stand. A limited God, as we have said before, is no God at all. Without design or choice, or moral attributes at all, we have no God, whom we may call our Father, no true and living God. We have but little better than a repetition of his name, a mere nickname, after the reality has been torn from our bleeding hearts.

Dr. W. was aware of the difficulty under which belief, in the moral freedom of the Deity, is often embarrassed. To say that God cannot do anything against goodness, anything but what is best, seems to exclude contingency and liberty. But it does not necessarily follow that God is less free. We say man is a free agent, but the ground of the uncertainty of his conduct is not here, but lies in the imperfect developement of his nature. If he was twice as wise and virtuous, it would be twice as certain that he would do what is right. Nevertheless, his liberty is not impaired, he is as free as before. We will go one step further, and suppose perfection in man. Then probability is changed into certainty, and he cannot choose or do what is not right. 'Whosoever is born of God, cannot sin.' It is impossible, because it is an incongruity. Just in proportion as man is raised, it is certain that he will do right, not from constraint, but because he prefers to do what is right. When perfection is attained, this preference is increased to absolute certainty. God is absolutely perfect, and it is therefore absolutely certain, that, under all circumstances, he will do what is absolutely right. Still, all this does not hinder him from acting with design, selection and choice. He chooses freely, and he chooses unerringly.

Some will say, that this supposes God amenable to some law, subject to a supreme authority incompatible with the supposition. Our answer is, that God is a law to himself. The analogy between the human and divine will illustrate what is meant. A man commences life in the midst of temptations and evil inclinations. His sense of duty overcomes inclination, it becomes daily more easy for him to do right, and he obeys the law of duty. Yet he is still a free agent. And so of God. A thing is not right, because he decreed it, but he decrees it, because it is right, and because he is absolute rectitude himself. His will is not subject to any foreign law or influence, but conforms to his own nature, which is not only holy, just and true, but is Holiness, Justice and Truth themselves.

After all, it is more than doubtful, whether any effort of the understanding alone; or of the higher reason, can give us the God of Love. Without the faith of the heart and conscience, we may attain to belief in a Universal Cause and Law, and perhaps an Intelligent and Perfect Cause; but we can never know the peace and joy which flows from Christian trust in God, as the Benignant Father and Righteous Governor of the world. Men talk learnedly of inductions from the marks of benevolence and goodness in the works of the Universe. But these are nothing to us, excepting as we receive, interpret, and apply them by our own sense of goodness or right, and as this sense is more or less developed in our souls. We must remember the sublime truth uttered by our Savior: 'BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.' T. G.

For the Register and Observer.

CONSISTENCY.

'I do believe—
Though I have found them not, that there may be
Words which are things—hopes which will not deceive,
And virtues which are merciful, nor weave
Snares for the failings: I would also deem
O'er others griefs, that some sincerely grieve,
That two, or one, are *almost* what they seem,
That goodness is no name, and happiness no dream.'

Consistency may well be called a 'jewel,' and a rare jewel too. It is a gem which throws such a rich light around the wearer, that there can be no mistake as to its genuineness. Every one admires its brilliance, and admits its value. And every body, wishes every body else, to think they possess it. But alas! how few, notwithstanding all their profession to the contrary, show more than a little *opaque word* for it!

Do professors of religion, always 'let their light so shine,' that every observer can see their 'good works?' Do they always try to live up to that Gospel which they profess to take as the guide of their lives? Are there not too many now, as well as in the time of our Savior, who sacrifice their principles, profession, and the honest convictions of their conscience, 'because they love the praise of men, more than the praise of God?' Are there not many, who instead of girding on the 'whole armor' of a Christian, to perform their whole cheerful service, chose rather to select such part only, as best suits their fancy, or inclination? In reality, serving themselves, and living to themselves, rather than performing their duty faithfully to God, and their fellow creatures. Are there not many, very devout in performing all the outward observances of the sanctuary; or extremely zealous to make proselytes, and contend for their own peculiar opinions? and in this ostentation gratify their vanity, and perhaps imagine they are doing God service? Are there not many who will run over all the Christian graces, with as much ease and volubility, as a Catholic may count his beads, or say his Ave Maries, and with about as much depth of feeling? The spirit of each virtue, evaporating with the breath which utters them. Are there not many whose Christian 'Charity,' faithfully 'hopeth all things—believeth all things—and endureth all things?' But is wholly opposed to that Heavenly 'Charity,' which is '*kind*'—which 'thinketh no *evil*'—and rejoiceth in the '*truth!*' So far from it, are not some quite *offended*, should any one attempt to enlarge their charity, by adding the three last essentials? They probably think they have quite as much charity as they can manage, in hoping, believing, and enduring, all the *evil!*

How is that pre-eminent command, of our Savior's, 'Love to our neighbor,' obeyed? Is it in frank and cordial intercourse with each other? In Christian courtesy; and that benevolence of heart, which takes pleasure in benefiting, and making others happy? Which sympathises in their joys, and strives to alleviate their sorrows? In that sweet interchange of mind, with mind, which strengthens the heart, elevates the affections, and raises the heavenly part of our being above the grosser? Or is all their love, self-love? and their neighbor passed, and re-passed, with foolish pride, or cold indifference? And all that concerns them, of however much importance it may be to them, to be regarded, if regarded at all, with unconcern, and frigid demeanor? Or is it necessary for them first to secure a fortune, or unwittingly furnish a theme for scandal, to obtain their notice, and arouse the dormant energies into motion? Under such circumstances, the interest might be overwhelming; more than quantum sufficit!

How often, very often, are professions of Love, Friendship, Sincerity, and all the kindly affections of the heart made, and proved after all, to be but mere hollow words! Never felt, but only intended to deceive. A bright Ignisfatuus, intended to mislead the credulous and confiding! And how often has the honest, and too confiding heart, generous and amiable in its nature, been duped and shipwrecked upon these shoals of heartless morality? And after being tossed and dashed about, should they survive the dreadful collision, are at best, but a moral ruin, with their sensibilities blunted, their faith broken, their hearts hardened, and so disgusted with the intercourse and bitter experience they have had with their fellow-creatures, that they, consequently, are misanthropical ever afterward. How very common it is, for the very persons who are least to be depended upon, and most at variance in their theory and practice, to be the first to deplore, and the loudest to condemn, all these inconsistencies? All will agree, that the longer they live, and the more experience they have with the world, the more they see of these things, and the less confidence they have in mankind. If this is the case, and we have had *too much experience of its truth*, to doubt it, where lies the great evil, and how shall it be remedied? Shall it be by measuring ourselves by ourselves? Or shall it be by searching into our own hearts, and inquiring into the *motives* of our actions, and see if they always emanate from that sense of *right*, which is deeply implanted in every person's bosom, till its divine image and dictates, by continual violence and opposition, are eventually effaced forever! Shall it be by consulting our convenience and inclinations, and the whims and caprices of those we associate with? Or shall it be by searching that, but too often overlooked record of our duty, and comparing our conduct with its requirements? Shall we follow the example of those around us, which we so often, in our hearts, if not in our language condemn? Or shall we take that Great Examplar, whom all profess to reverence, and so many call their Lord and Master, for our guide, and example? Shall we exhibit nothing better in our lives and example, than the vices we so justly condemn? Or shall we strive, as much we have power and opportunity to do so, to exhibit the fruits of the spirit, with their moral and sanatory influence? In a word, shall we live as if we were *accountable* beings, and candidates for Heaven and eternity? Or shall we live as if death and eternity was a dream; and this world with all its vices, and deep attractions, was still our most desirable abiding place?

Z. Y.

For the Register and Observer.

INSTALLATION AT STANDISH, ME.

The Rev. A. M. Bridge, (late of Norton Mass.,) was installed over the Unitarian Society in Standish, on Wednesday, Jan. 25. The services of the occasion were as follows: Introductory Prayer, and Selections from Scripture by Mr. S. B. Cruft, of Boston. Sermon, by Rev. Mr. Bigelow, late of Taunton. Prayer of Installation by Rev. Dr. Nichols, of Portland. Charge by Rev. Mr. Wheeler, of Topsham, (the former Minister at Standish.) Right Hand of Fellowship, by Rev. Mr. Edes, of Kennebunk. Address to the People, by Rev. Mr. Whitman, of Portland. Concluding Prayer, by Mr. J. T. G. Nichols, of Saco.

The exercises were all of an interesting and impressive character, and must have proved highly salutary in effect both upon Pastor and People. The Sermon was an able exposition of the Aims, Duties and Purposes of the Christian Ministry—from Colossians iv. 17. The Charge was an exceedingly judicious caution against the ultraisms and extravagancies, into which the Christian Minister was too apt to run at the present day both within and without the Pulpit, not altogether consistent with the *fulfilment of his contract*. The Right Hand was affectionately given as a symbol of the recognition and confirmation on the part of the Pastor elect, of duties of which he had already had experience in his former ministry,—welcoming him to the labors of his new vineyard, and to the great universal brotherhood of saints, who in heaven and upon earth but one communion make. The Address was extemporaneous, and a call upon the People, to lighten as far as within their power their Pastor's burden of unnecessary cares and anxieties, to receive him as a nearest friend and brother at their homes, to wait faithfully upon his Sabbath ministrations, to pray for him, and heartily to co-operate in every good word and work.

We cannot but most warmly congratulate our friends in Standish that after having been so long scattered abroad as sheep without a shepherd, subjected to many toils and privations, they have at length obtained one so true hearted and devoted to labor among them, whose works are already his praise in another vineyard, and are an earnest under God of still farther success—as *their* labors, and sympathies and prayers shall mingle with his own. May their efforts to establish the Truth in their midst go not unrewarded—their calls for friendly aid, and Christian sympathy return not without a blessing. May the smiles of the Heavenly Shepherd rest upon their new relation, and make it one long, prosperous, and happy. C.

PEACE SOCIETY.

In another column our readers will perceive a notice of a public meeting of the American Peace Society on Wednesday evening next. We trust we need not say anything to induce our Christian friends who may find it convenient, to attend this meeting. The cause, which this Society advocates, is becoming better understood and appreciated. The associated friends of peace now comprise many of the most eminent and talented citizens of our Country, who have succeeded in removing most of the objections formerly arrayed against their enterprise, and have gained for it respect and strength. The practicability of their design is no longer problematical if those who are in full sympathy with it give to it the means and the zeal which are readily bestowed on other extensive objects. The recent pacification of our country with one of the most powerful nations of the globe, by calm negotiation, and the general sentiment in all countries turned more to benevolent reforms, indicate a favorable moment for calling up this object, and securing a permanency to the peaceful state of the world. It is expected that the Agents of the Society will be able to produce evidence of an augmentation of friendly feeling, corresponding to our own, in other countries, and we would not be backward in giving our aid to this truly philanthropic and Christian movement.

WORCESTER COUNTY AUXILIARY BIBLE SOCIETY.

The Treasurer has received contributions

From First Congregational Society, Leominster, by Rev. Mr. Stebbins, $32 10
From Methodist Episcopal Society, Ashburnham, by Rev. Mr. Crandall, 4 00
From Methodist Episcopal Society, Southbridge, by Rev. Mr. Crandall, 1 00
From Congregational Society, Oxford, by Rev. Mr. Bardwell, 25 00
From Second Parish, Worcester, by Deacon Merrifield, in which $120 was given to make Rev. A. Hill, Life Director, A. B. S., 194 10
From Congregational Society, Rutland, by Mr. F. B. Flint, 20 25
From Worcester North Bible Society, B. Hawkes Esq., Treasurer. Collected in Winchendon, $11 04
" " Gardner, 8 38
" " Royalston, 15 00
" " Templeton, 11 90 46 32

$322, 77

ATHOL, JAN. 20th, 1843.

A subscriber from Athol writes:

'Will you be good enough to say in the Register, to your Orthodox correspondent, that there are many Unitarians, who agree with him in his estimate of the importance of doctrine, and who think the sentiments of W., erroneous and injurious—better becoming a Heathen philosopher than a Christian. I am by no means alone in this sentiment.'

NOTICE.

A public meeting of the American Peace Society will be held in the Representatives Chamber at the State house on Wednesday February, 8th, at 7. o'clock P.M., when resolutions will be offered, and the meeting addressed by gentlemen interested in the cause. The friends of peace of both sexes, and citizens generally, from the City and Country, are respectfully invited to attend.

*** Services in the Church at the Ordination of the Rev. Richard Pike, over the third Religious Society in Dorchester, will be at 11 o'clock, A. M., February 8th, 1843.

SUNDAY EVENING LECTURES.

The Fourth Lecture of the Course will be delivered next Sunday evening, at the Rev. Mr Huntington's Church; services to commence at 6 1-2 o'clock.

OBITUARIES.

For the Register and Observer.

MISS AUGUSTA BIGELOW.

Died, at Petersham, Miss Augusta Bigelow.

Miss Bigelow has been engaged, for some years, in the duties of teaching, and was most conscientious, faithful, and upright. She passed several years in Dedham, where her pupils, though not numerous, were well and thoroughly instructed; and where she secured esteem for her many christian qualities, her truthfulness and sincerity, and her anxiety to promote the intellectual progress of those under her charge, and bring the best moral influences to bear upon character. Her health, however, was delicate, and she was finally induced to try the effects of a residence at the South. She proceeded to Charleston, S. C., where, and in the vicinity, she taught with much success, and made many friends. Her health improved, and her prospects were in every way flattering.—She embarked for the North last summer to visit her friends, with the intention of afterwards returning to the South. But Providence had otherwise determined.—Her health suffered from a disastrous voyage,—the vessel in which she came being wrecked, and the passengers and crew saved with difficulty saved. She lanished a few weeks and passed away with a Christian's hope and trust. During the whole sickness she manifested the utmost composure of mind. Her faith, which had been often tried, sustained her to the last. Her religious impressions were unusually deep, and her principles of the purest and most elevated kind, illustrated in a truly christian practice.

One who visited her, and repeatedly conversed with her during her last sickness, writes thus:—'Her views of truth and duty were clear and well defined; her standard of excellence elevated; her faith remarkably firm. Her conversation on the subject of religion was very full of faith, trust, submission, and hope. Death came to her without alarm. Her last hours were devoted to her Master's service. She addressed the friends around her with touching solemnity and effect, upon the value, the sustaining power of religion, and the duty of a sincere profession of it.'

Such a death, terminating a faithful, though not long life, is instructive and consoling. Her friends will ever cherish the memory, as that of a sincere and consistent Christian, who manifested great strength of purpose and great perseverance,—modest, unassuming, making little display, but possessing a character of eminent worth, useful in her life, and resigned and triumphant in death.

For the Register and Observer.

FISHER AMES TAGGARD.

Died, 19th December, 1842, in the 25th year of his age, Fisher Ames Taggard, Deputy Surveyor of the Port of New York.

In death, as in life, a pure, simple, submissive spirit to his latest breath. Though racked with the tortures of a frightful disease that increased in intensity to a seemingly insupportable degree for frail human nature to endure; and though existence had heretofore been to him one continuous springtime of health, happiness, glad thoughts, pure associations, and the liveliest sensibility of hand and heart. When summoned to another world, no groan, no sigh, nor the least anguish of spirit escaped him; not even a wish that if it were possible he might not yet be cut off in the very bloom of manhood, and in the present and prospective possession of all that makes life comfortable and pleasant. But calmly and composedly, as if on some wonted errand of mercy or of love, he resigned his life to the Giver of all good.

Many of friends, singularly devoted in their attachment to one so young in years, though matured in thought and action, mourn his loss with the deepest grief, yet comforted with the glad assurance that his spotless, disinterested, all sympathizing spirit, must have passed from their presence directly to the bosom of its God; there to become an angel of light, still purifying and sanctifying by the memory of its worth and usefulness, the minds and hearts of those that are to follow.

New York, January, 1843.

RECENT PUBLICATIONS.

THE BAPTISMAL QUESTION.—During the last season, several pamphlets, viz., 'Hints to an Inquirer on the subject of Baptism, by Rev. Messrs. Cooke & Towne,'—'Review of the Hints, by Rev. William Hague,'—'Rejoinder to the Review, by Messrs. Cooke & Towne,'—Examination of the Rejoinder, by Rev. William Hague, have been published in this city. Messrs. Gould, Kendall & Lincoln, have published these in a neat volume, under the title of 'The Baptismal Question.' These tracts are well worth reading by all 'inquirers' on the subject. They present a pretty able and thorough discussion of the question at issue between the Baptist and other denominations. There are some personalities in the book, both between the Publishers and the writers, which we were sorry to see, and we confess we should have been better pleased had all parties remembered that it is one thing, and a noble thing, to contend for the *truth*, but another and quite a different thing to contend for it in a spirit with which the *truth* can have no sympathy.

BROOK'S FAMILY PRAYER BOOK.—This excellent manual of private and family devotion has been for sometime out of print. We are gratified to learn, that in consequence of repeated calls for it, James Munroe & Co., have been induced to publish a new edition, the tenth, and are now prepared to supply all demands.

HARPER'S FAMILY LIBRARY, No. 157,—contains Frazer's Mezzopotamia and Assyria, a valuable and interesting work, giving a general view of the history of these provinces, and of the causes which have produced the revolutions of which they have been the theatre. It may be found at Saxton and Peirce's.

MARY HOWITT'S NEIGHBORS,—translated from the Swedish of Frederica Bremer, is an instructive tale, high toned in its morals, tending to promote love and peace in the family circle, and to impress upon the conscience the importance of a high moral aim in life. We are pleased to learn that James Munroe & Co. have in press a new edition of this work in two volumes, in a shape and type more agreeable than that in which it has been offered to the public.

NEW ENGLANDER.

This is a work of a graver cast than ordinary periodicals, and will be welcomed by a large class of the community who have been overlooked by the dispensers of periodical literature. In the language of the prospectus:

'It will be simply a magazine expressing the views of free Christian men, on whatever happens to come up for discussion. Nothing that concerns our interests and affections as citizens, our duties as men, or our faith and hope as Christians, will be without the range of topics contemplated by the conductors of the New Englander. Not every thing, but any thing—and especially any thing in ethics, politics, literature or religion, which may happen to engage the attention of the public—will be freely discussed in these pages.'

The present number contains articles upon 'The Post Office System, as an Element of Modern Civilization,' 'Capital Punishment,' Universalism Examined, 'Tecumseh,' 'Dickens Notes,' 'The War in Rhode Island,' 'Hints on Prophecy,' 'Nathaniel Emmons" and other interesting subjects.

Wilder & Co. publishers, Boston, quarterly 152 pps—$3 per annum. Rev. E. H. Tyler, New Haven, editor.

Some of the principal clergymen in N. E. are engaged as contributors.—[*Com.*

GENERAL INTELLIGENCE.

The Latimer Case.—The Richmond Inquirer complains of the reply of Governor Davis to the requisition of the Governor of Virginia for the delivery of Latimer. That paper calls the reply a 'miserable specimen of special pleading,' and says, in substance, that Gov. Davis refuses a warrant on the 'narrow ground,' that the affidavit of Gray, did not, in his opinion, 'contain sufficient evidence of larceny, to convict Latimer.'

To this charge the Worcester Aegis replies, and says,—'It is not true that Gov. Davis refused the surrender on the 'narrow ground' that the evidence in the affidavit was insufficient, in his opinion, to convict Latimer.'

Alluding to the course invariably pursued by Governor Davis in reference to this and similar applications, the Aegis proceeds to say.'

'We believe his practice to have been most strictly conformable to the constitution and laws of the country. He has not surrendered upon the demand of any Executive of another State, unless that demand has been in the proper and legal form, and accompanied by the requisite papers annexed.'

All that may be said to the contrary,—continues the Aegis,—we can never make it legal or right that the Governor of Massachusetts should deliver a fugitive *upon mere affidavit*—without indictment, without a copy of the warrant, without the return of the officer, in short, without the evidence of proper legal process having been instituted. *These* may be relied upon; an affidavit cannot be. They are the entrenchments of the freedom of the citizen, be he black or white. Without them it lies not with any Governor to acknowledge that a crime has been committed. The mere oath of one man—bears neither the seal nor respectability of sufficient legal evidence, beyond the limits of his own State.

This rule has been impartially recognized by the Chief Magistrate of Massachusetts.'

Fare Reduced.—The fare from Boston to Liverpool; per Royal Mail Steamers, has been reduced to one hundred and twenty dollars. The fare to Halifax remains the same as heretofore.

Rhode Island.—Governor King has issued a proclamation, by order of the General Assembly, announcing that the Constitution recently submitted to the people of that State, has been adopted by a large majority of the qualified electors, and that on and after the first Tuesday in May next, it will become the supreme law of the State.

The Worcester Aegis says, that the Norwich and Worcester Railroad will probably be soon continued to a point *seven* miles below Norwich, on the east side of the River. The survey of the route is now going forward.

Mr. Bigelow, late Secretary of State, has opened an office in State street, for the transaction of the business of a Notary Public, and for the preparation of legal instruments of various kinds.

Abolition of Slavery in Tunis.—By a statement in the New-York Commercial Advertiser, it appears that the Mahomedans are in advance of some Christian nations in civilization. A gentleman from the Barbary States, says that the Bey of Tunis has, at a blow, by a decisive comprehensive decree, struck off the fetters from every slave in his dominions; shut up every slave-market, and declared the entire extinguishment of human slavery.

The Great Law Suit for a Million of Dollars.—We are gratified to learn from Annapolis that the Court of Appeals has decided, unanimously, in favor of the Baltimore and Ohio Railroad Company, the suit which had been brought against the Company by Washington county, to recover the penalty of one million of dollars claimed to have been forfeited to the county because the road was not constructed through certain points within its limits.—*Baltimore American.*

Naval.—Rio Janiero, Nov. 13.—The U. S. ships Delaware, Columbia and Decatur are at Montevideo, the latter expected at this port daily. The Concord, which sailed from this port on the 2d of July last for the eastern coast of Africa, has been looked for the last month. The sloop John Adams is also on the coast of Africa, and is expected here by the 1st of February. The schooner Enterprise is now on a cruise.

The Delaware and Columbia are expected by the middle of January.

The harbor is at present without an American man-of-war.

Mrs Mather's Submarine Telescope.—This admirable invention of an American female, it will be remembered, is a simply constructed instrument by which a person is enabled to examine the bottom of rivers, bays, lakes, and any deep water from the surface. We learn, however, from the American Mechanic, that the discoverer has made an important improvement, in perfect unison with the genius manifested in the original conception of the instrument, by means of which one standing on the deck of a vessel may examine every part of the hull as distinctly as they can view themselves before a mirror. This material improvement is effected by the simple application of a very old and well known principle—merely by placing mirrors or reflectors, within the telescope, by means of which a side light reflects, and shows the bottom of the vessel perfectly plain.

The Mechanic recommends that the invention be at once applied to the removal of the obstructions in the Mississippi and other rivers, and for the discovery of those unfortunate boats, and the recovery of the imperishable parts of the cargoes, which have been almost daily lost there, and amount to many millions of dollars per annum. Another great advantage this Telescope affords, is its illuminating turbid or 'rily' water—no matter how turbid—as effectually as though it was clear as chrystal.—*Transcript.*

Observance of the Sabbath.—A Washington correspondent of the Boston Recorder states, that in that city there has been a marked improvement in the observance of the sabbath.

It was common, formerly to see in the various streets and avenues of the city large gatherings of boys and others devoting the entire day to boisterous amusement. Such desecrations are now much less frequent; and the change is attributed in a good degree to the influence of Sabbath School instruction.

The example of the fluctuating population is not always what it should be. Many strangers, who are Church-going people at home, are apt when abroad, to forget, in some degree their responsibility, in all times and places, in regard to the influence of their example,—and thus the discipline and instruction of the young is rendered here more difficult.

Worship at the Capitol.—Is it true, or is not?—as the correspondent above referred to suggests, that the public worship at the Capitol is 'all but a cold ceremony, and too often is but an apology for not entirely neglecting it.'

We are told that the glitter and parade of fashion, with the total unsuitableness of the place for the simple and effective worship of God, renders the service anything but the offering of humble and heatfelt devotion.'

This state of things is attributed partly to the chaplains, respecting whom, the correspondent of the Recorder thus speaks:—

'The Chaplains too, themselves, are for the most part tempted to deviate from that singleness of purpose, which ought ever to characterize the preacher, and to elaborate themselves—so to speak—into unnatural efforts, both of matter and manner. I very much doubt whether any good has ever resulted, from the devotions of the Capitol, to either preacher or hearer. The lamented *Cookman* was always solemn and devout; but even he rarely failed to get upon stilts. Under the ministrations of the late Chaplain—however much of merit or piety he may possess—there was always an air of pomp, of finicalness, and affectation, which offended good taste and destroyed the rightful power of the man of God. Neither he, nor any one like him, was in the mind of Cowper, when he painted his glorious picture.

If all these things are true, there are abuses here, which need rebuke and correction, and we are only surprized that if other corrective qualities are wanting there is not sufficient even *plain good taste* in the members, to prevent them by the appointment, as chaplains, of men of known and acknowledged competency, modest and piety.

Notwithstanding the above hard, and perhaps deserved thrust, at the Capitol worship and the chaplains, we are told that in the morning devotions at the capitol, there is a great improvement above former years; that the deportment of the members is with almost entire uniformity, serious and reverential.

The Warehousing System.—Many memorials have lately been presented to Congress in favor of the Warehousing system, by which importers of foreign goods in large quantities, many have them stored by Government, and not pay the duties upon them till they are sold. Thus the necessity of large advances of cash on duties is relieved, and the Government is secure of its customs, by having the goods in its own keeping.

An able article against this plan appeared in the Boston Courier of the 28th inst. The Editor refers to it as from a known and respectable source.

This writer, while he objects to the present cash system, as unequal in its operation, and not giving the desired protection to the American importer, against the Foreign competitor,—objects equally, and for the same reasons against the plan of warehousing.

Nor does he believe that this system will confer any special benefits on the shipping and commercial interests. It is not, as some suppose, a simple substitute for the old bonding system. There are difficulties in adopting either the English or French Warehousing system, in the very nature of our Government; as here, equal privileges must be given to all ports, which is not done under the Governments above mentioned.

A leading objection to the Warehousing system is, that it brings, 'an inquisitorial and perplexing piece of Government machinery to interfere with the individual in the free management of his property, and the control of his business.' 'The spirit of political favoritism or animosity, and personal partiality or hostility will have its field, already too wide, enlarged by all the power of this new engine of personal and party warfare.' Its destructive effect on the shipping interest, he believes, is equally to be deprecated. In the present state of our commercial treaties, its operation would be ruinous. 'If my views of the subject are not wholly erroneous,' he says, 'the merchant and the ship-owner cannot be too early in taking the necessary measures to avert the impending danger.'

Massachusetts Stocks in England.—From facts made known by the arrival of the last steamer from England, the Daily Advertiser has the following remark.

'Although American credit in general is at a lamentably low ebb in Europe, the Massachusetts stocks stand higher than any other description of American securities. We learn that some thirty or forty thousand pounds of these stocks have been lately sold in London, at a higher price than they have recently commanded here, and higher than the stocks of the United States or of any other State now command there.'

Boston Bill of Mortality for 1842.—An official abstract of deaths in Boston during the year, from the records kept at the Health Office, has been published by order of the Mayor and Aldermen.

The whole number of deaths during the year, was 2426; of whom 166 were stillborn; under 1 year of age 471; from 1 to 5, 563; 5 to 10, 127; 10 to 20, 115; 20 to 30, 274; 30 to 40, 223; 40 to 50, 153; 50 to 60, 113; 60 to 70, 91; 70 to 80, 77; 80 to 90, 46; 90 to 100, 4; unknown 3.

The diseases which were fatal to the greatest number were, consumption, of which the number of deaths was 307; scarlet fever, deaths 248; lung fever, 139; typhus fever, 65; other fevers, 35; inflamation of the bowels, 61; of the lungs, 42; of the brain, 13; and of the throat, 8; disease of the heart, 42; infantile, 152; teething, 54; croup, 55; dropsy of the brain, 74; cholera morbus, 9; cholera infantum. 31; small pox, 40; spasms, 42; in temperance, 34; apoplexy, 26; measles, 23; palsy, 20; pleurisy, 17; old age, 64; deaths from accidents, 24.—*Advertiser.*

Emancipation.—The New Orleans Bulletin of the 7th says, 'about 30 petitions were received and acted upon favorably by the police jury, last night, to emancipate certain slaves, at the prayer of their several owners.'

Isthmus of Darien.—A project of much importance to the citizens of the U. States, both commercially and in a national point of view, has recently been brought to the notice of Congress by Seth Sweetser, Esq., of Guavaquil, our worthy consul, who has resided many years on the coast of the Pacific. The project is to establish an overland mail to the Pacific from the Atlantic across the Isthmus of Darien. The plan proposes to employ a regular line of monthly packets to Chagres in Guatamala, thence by overland mail to Panama, by which the communication with the principal towns on the Pacific, Guayaquil, Lima, Valparaiso, and with the Sandwich Islands and China, will be made in one half the time than by Cape Horn. To reach Panama now by the Cape requires 120 days. Every one knows that we can see the Pacific in 25 days, going overland from Chagres to Panama, and in 40 days, by the same route, the great city of Lima in Peru may be reached; in 50 days, the Sandwich Islands, and in about 60 days, China. This would bring us nearly one thousand miles nearer to the latter places than the Europeans are, and of course give our commerce great advantages over theirs.

This subject has been presented to Congress in a memorial.

ECCLESIASTICAL.

The new church (Unitarian) recently erected at the village of *Holland Patent*, Trenton, Oneida county, was solemnly dedicated to the worship of Almighty God on Thursday, the 19th inst. The edifice is of stone, in the Doric style, and is much admired for its classical neatness. Sermon by the Pastor, Rev. *E. Buckingham* of Trenton.

*** Rev. Mr. Peabody's Sermon on the end of the world, the conclusion of which is in our columns to-day, will be published next week in a tract form.

MARRIAGES.

In this city, Mr Samuel W. Clifford, to Miss Mary Annette Ford.

In Salem, James W. Copeland, of Boston, to Miss Eliza A. Brown, of S.

In Lynn, Mr Robert Knott, Jr, of Boston, to Miss Caroline Atkinson, of L.

In Springfield, Ms. 25th inst Mr John B. Stebbins, (of the firm of H. Foot & Co.) to Miss Maria, daughter of Festus Stebbins, all of S.

In Richmond, Va. on Wednesday evening, Jan 25, (at the residence of Dr. Brockenbrough,) by Rev Mr Norwood, Hon Albert S. White, Senator of the United States from Indiana, to Harriet W. third daughter of Thomas Mann Randolph, Esq. of Tuckahoe.

DEATHS.

In this city, on Monday last, William Urann, aged 29.

In this city, on the 29th inst. Miss Elizabeth Gore 29.

In Charlestown, 1st inst. George Ellis Wales, aged 6 months and two days, son of John and Elizabeth A. Wales, of North Bridgewater.

In Roxbury, yesterday, of consumption, Cynthia Pierce, 26, wife of George W. Pierce.

In West Cambridge, on Tuesday evening, Mrs Hannah, widow of the late Peter Tufts, of Charlestown, 87.

In East Cambridge 26th inst. of consumption, Capt Theodore W. Curtis, 35, only son of the late Capt Theodore Curtis, of this city.

In Dorchester, 22d inst. Mr Jeremiah McIntosh, a revolutionary soldier, 92. Mr M. was born and has always resided within a few rods of the spot where he died.

In Salem, Mrs Anne W., wife of Rev John Brazier, D. D.

In Augusta, Me, Dec 29, Mr Nathaniel Lovering, 79, a patriot of the revolution.

In Philadelphia Jan 29, Mrs Ann Thacher, 52, widow of the late Lothrop R. Thacher, formerly of Boston.

CONFESSIONS OF ST. AUGUSTINE—For sale at SIMPKINS'S, 21 Tremont Row. f4

JANUARY TRACT, No. 186—Unitarianism not a new doctrine, but genuine christianity, by Rev. James D. Green—published by J. MUNROE & CO, Agents of the American Unitarian Association, No 134 Washington st. f4

LATE PUBLICATIONS—The Massachusetts Register and United States Calleader for 1843—No 4 Alison's History of Europe—Lectures delivered before the American Institute of Instruction at New Bedford—Miscellaneous Writings of Rev. Theodore Parker—Confessions of St. Augustine—Frazer's History of Mezzopotamia and Assyria—Macaulay's Miscellanies, vol 4.

For sale by WM. D. TICKNOR, corner of Washington and School sts. f4

BOZ'S NEW WORK, for 6 1 4 cents—The Life and Adventures of Martin Chuzzlewit, by Chs. Dickens. This day published and for sale at TICKNOR'S, corner of Washington and School sts.

VALUABLE WORK—For sale at TICKNOR'S, corner of Washington and School streets, Transactions of the Institution of Civil Engineers, in 2 vols 4to, with fine plates, portraits, autographs, etc. f4

PERKINS RESIDENCE in Paris—A residence of eight years in Persia, among the Nestorian Christians, with notices of the Mahomedans, with a map and plates, 1vol, 8vo—just published; for sale by J. MUNROE & CO, 134 Washington st. f4

OFFICE OF THE SELECT Library of Religious Literature—D'Aubigne's History of the Reformation, January, 1843, monthly, at $1 80 per annum, in advance. Persons remitting current money for five copies, will be entitled to the sixth gratuitously. SAXTON, PEIRCE & CO, Agents, 133 Washington st. f4

NEW BOOKS and Magazines—The Queens of England, 2d series, 2 vols, 12mo—Lectures on the Diseases of the Urinary Organs, by Sir B. C. Brodie, 1v. 8vo—Part 3 Brande's Encyclopædia of Science, Literature and Art, price 25 cents—Artist for February, price 25 cents.

Just received and for sale at 133 Washington st., by SAXTON, PEIRCE & CO. f4

THE MONTHLY Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett.

Contents of the Number for February.

Aptitude for Usefulness, by Rev E. Q. Sewall.
Letter on Maternal Influence, by Mrs M. S. West.
Death of George W. Packard, by Rev E. B. Hall.
Objections against Miracles, by Rev Rufus Ellis.
Our Saviour's Exclamation on the Cross—a sermon, by Rev H. A. Miler.
Letter to a Sunday School Teacher, by the author of Mission.
Edwards & Channing, the master minds of New England Theology, by Rev. S. Osgood.
A Word fitly spoken, by Rev F. W. Holbrook.
Penitence; Notices of Books, Intelligence, &c.

The Miscellany is published on the first of every month, in numbers of sixty four large octavo pages, at three dollars per annum, by WM. CROSBY & CO, 118 Washington st. f4

SEARS' FAMILY MAGAZINE is a new Monthly of 48 pages, whose object the Publisher says, 'is to collect, condense and systemize the great mass of standard general knowledge, contained in works so numerous and voluminous, as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it by its cheapness and comprehensiveness, within the acquisition of all. It will be embellished by several hundred engravings, illustrative of many of the most prominent events of biblical and religious history, and be entirely free from sectarianism.' Says a New York paper, 'we hope that every Christian parent and teacher will subscribe to Sears' New Monthly Family Magazine.' Price $2 a year, or 183-4 cts. single No. Subscriptions and orders solicited, at WILDER & CO, General Periodical Office, 67 and 71 Washington st., opposite the Post Office.

This work will be furnished with any of the $3 Magazines for $4,50. With any two for $6,50, and other works in the same proportion of discount. f4

SERVICES AT THE Ordination of Rev. Amos Smith—A Sermon preached at the Ordination of Rev. Amos Smith, as colleague Pastor of the New North Church in Boston, Dec. 7, 1842, by Francis Parkman, D. D., with the charge, by Rev. E. S. Gannett—Right Hand of Fellowship, by Rev. Mr Huntington, and an appendix. This day published by W. CROSBY & CO, 118 Washington st. j7

NEW MAGAZINE, No. 1.—The Pioneer—a Literary and Critical Magazine, edited by I. R. Lowell and R. Carter, with articles from John Neal, J. S. Dwight, W. W. Story, J. R. Lowell, James Veray, etc., with three elegant engravings—price, 25 cents a number—subscriptions $3 per annum. Received and for sale by W. CROSBY & CO, 118 Washington st. j7

ENGLISH BOOKS—The Poems of Geoffrey Chaucer, modernized; Wood's Views in London, Westminster and their vicinities, engraved from original drawings; Warton's History of English Poetry, from the close of the 11th century to the commencement of the 18th century. The Sentiment of Flowers, or language of Flora, by Robert Tyas, 9th ed., beautiful col'd plates; Landscape illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testament, from original sketches taken on the spot; Companion in the closet, or a complete manual of private devotion, 15th ed—for sale at TICKNOR'S, corner of Washington and School st. j14

ALISON'S HISTORY OF EUROPE, No 4 this day published. Price, 25 cents.

No 1 Sears' New Monthly Family Magazine—price 18 3-4 cents—$2,00 per annum. For sale wholesale and retail, by SAXTON, PEIRCE & CO, 133 Washington st. j28

PERIODICALS FOR FEBRUARY—In addition to the old established works, we have the New Englander, Select Library of Religious Literature, Sears' New Monthly Family Magazine, Pioneer, Sargent's Magazine, Artist, Alison's History of Europe, Brande's Encyclopœdia of science and the arts, the Missionary Eclectic, etc., with smaller works too numerous to mention, at WILDER & CO.'S General Periodical Depot. 67 and 71 Washington st., opposite the Post Office. j28

A NEW VOLUME FROM FENELON—Fenelon's thoughts on Spiritual subjects, with a fine likeness of the author, from an engraving of the original picture, by Vivian, just published. Also, Mrs Follens selections from the writings of Fenelon, and memoir of his life, 4th edition, enlarged. This volume now contains a likeness of Fenelon—published and for sale at SIMPKINS'S, 21 Tremont Row. j28

REFLECTIONS IN RETIREMENT, 2d edition, with additional reflections and hymns—just published and for sale at SIMPKINS'S, 21 Tremont Row. j28

OBSERVATIONS ON THE BIBLE—Observations on the Bible, for the use of young persons, 1vol, 12mo—published and for sale by j28 J. MUNROE & CO, 134 Washington st.

PARKER'S MISCELLANIES—The Critical and Miscellaneous writings of Theodore Parker, Minister of the Second Church in Roxbury—1 vol, 12mo—published and for sale by J. MUNROE & CO, 134 Washington st. j28

HALL'S DISCOURSE—A Discourse occasioned by the death of Wm. Ellery Channing; delivered in the First Congregational Church, Providence, by Edward B. Hall—published by request. Received and for sale by JAMES MUNROE & CO, 134 Washington st. j21

NEW BOOK OF HYMNS—JAMES MUNROE & CO, will publish in a few weeks, a Book of Hymns, selected by Rev. Chandler Robbins, with particular reference to Vestry and other social religious meetings, and to meet the wants of Parishes unable to supply themselves with larger and more expensive collections that are in general use. The volume will contain about 250 Hymns, which it is intended, shall be the choicest and most devotional of our sacred lyrics. No 134 Washington st. j21

NOVEMBER TRACT, No. 184—Righteousness the central principle of Christianity, and the true basis of the Unitarian denomination, by Exra S. Gannett, being No 184 of Unitarian Tracts for November. This day published, by J. MUNROE & CO, 134 Washington st. d24

FOLSOM ON THE PROPHECIES.—Of Daniel A Critical and Historical Interpretation of the Prophecies of Daniel, by Nathaniel S. Folsom. 12 mo. 230 pages. For sale by W. CROSBY & CO., 118 Washington st. j 14

A DICTIONARY—theoretical and historical, of commerce and commercial navigation, by J. R. McCulloch, Esq—edited by Henry Vethake, Esq., in 2 vols, 8vo. Fresh supply received and for sale by WM. D. TICKNOR, corner of Washington and School sts. d10

MRS. SIGOURNEY'S NEW BOOK—Pleasant Memories of Pleasant Lands, 1vol, 16mo, plates. j28

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE first number of the Third Volume of this periodical is published and ready for delivery. It is embellished with a beautiful steel plate engraving, as every alternate number will be, through the year.

The work will continue to be issued in a most tasteful manner, and its pages enriched by the productions of the most gifted writers.

The insertion of plates greatly enhances the expense, and the work can be sustained only by a corresponding increase of subscribers.

We offer a premium of twenty dollars for the best written original article of ten or twelve pages, showing parents how they may make home so delightful and happy a place for their children, and how such a love and reverence for the parents may be rooted and grounded in the hearts of the children, as will fortify them, while they remain at home, and after they have left, against the seductions of vice, whenever their thoughts recur to home and their parents.

We offer also five dollars each, for five different original articles of three or four pages each, on any subjects adapted to the first or second department of our work.

All the above named communications must be addressed to the editor, post paid, and must be in by the 15th of Feb. next. The real names of the writers must accompany the communications in a sealed envelope. These will not be opened till after the decisions are made, which will be made by clergymen of three different denominations.

The price of the Mother's Assistant and Young Lady's Friend, is $1,50 per year. If paid in advance, $1,00.

Twenty-five energetic men, of good address and good moral character, are wanted as agents to obtain subscribers for the above named work, to whom a liberal premium will be given.

WM. C. BROWN,
Editor and Publisher, No. 1 Cornhill.
Boston, Jan. 21.

LOWELL OFFERING for January—Written and edited by females actively employed in the Factories—published monthly at $1,00 per annum.
W. CROSBY & CO, Agents, 118 Washington st. j21

BENJAMIN'S NEW WORK on Architecture. Elements of Architecture, containing the Tuscan, Doric, Ionic and Corinthian orders, with all their details and embellishments. Also, the Theory and Practice of Carpentery, exhibiting thirty six experiments made in various ways on European timber by European Artists, and on the strength of Iron, Steel, copper, etc. containing 28 plates, by A. Benjamin, Architect. Just published and for sale by W. CROSBY & CO, 118 Washington st. j21

GOOD BOOKS FOR PRESENTS.

REFLECTIONS in Retirement, 2d edition—this day published.

Selections from the writings of Fenelon, by Mrs Follen.

Ware's Discourses; Ware on the Formation of Christian Character.

Greenwood's Lives of the Apostles; Brooks's Monitor; Furness's Prayers.

Butler's Analogy of Religion; Latimer's Sermons; Dewey's Sermons; Moral and Spiritual Culture, by R. C. Waterston.

Channing's Works; Selections from Jeremy Taylor; Last Days of the Savior; Womans' Mission.

Livermore's Commentary; Ware's Life of the Savior; Alice Bradford, or Experimental Religion.

Farr's Family Prayers; Living for Immortality, by John Foster; Imitation of Christ, by Thomas A. Kempis; Greenwood's Sermons of Consolation.

Offering of Sympathy; Meditation for the afflicted and sick; Ware's Inquiry Concerning Religion.

Milman's History of Christianity; Mosheim's Church History—for sale at SIMPKINS'S, 21 Tremont Row. d24

ENGLISH BOOKS.—The Dramatic Works of Wycherly, Congreve, Vanbrugh, and Farquhar, with biographical and critical notices, by Leigh Hunt.

The Mechanical Principles of Engineering and Architecture, by Henry Moseley, M. A., F. R. S., with illustrations.

The Life and letters of Cicero; the life by Dr. Middleton; Cicero's Letters to several of his friends, translated by Wm. Melmoth; Cicero's Letters to Atticus.

A Systematic Arrangement and Description of the Plants of North America, by Frederick Pursh, 2 v—24 engravings.

Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. j21

COPARTNERSHIP NOTICE.

THE SUBSCRIBERS have formed a Copartnership with Mr JAMES KELT, Jr., for the purpose of carrying on the Publishing and Bookselling Business, at their old stand, No. 133 1-2 Washington st., under the firm of SAXTON, PEIRCE & CO. Also, for the purpose of carrying on the Auction and Commission Business, for the sale of Books, Stationery, &c. at No 57 Washington st., up stairs, under the firm of CHARLES H. PEIRCE & Co. SAXTON & PEIRCE.
Boston, Nov. 21, 1842.

A NEW WORK—Prospectus of the Pioneer, a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter.

On the first of January, 1843, the Subscribers will commence the publication of a Monthly Magazine, with the above title. The Contents of each Number will be entirely Original, and will consist of articles chiefly from American Authors of the highest reputation.

The object of the Subscribers, in establishing the Pioneer, is to furnish the intelligent and reflecting portion of the Reading Public with a rational substitute for the enormous quantity of thrice-diluted trash, in the shape of namby-pamby love tales and sketches, which is monthly poured out to them by many of our popular Magazines,—and to offer, instead thereof, a healthy and manly Periodical Literature, whose perusal will not necessarily involve a loss of time and a deterioration of every moral and intellectual faculty.

The Critical Department of the Pioneer will be conducted with great care and impartiality, and, while satire and personality will be sedulously avoided, opinions of merit or demerit will be candidly and fearlessly expressed.

The Pioneer will be issued punctually on the day of publication, in the principal cities of the Union. Each number will contain 48 pages, royal octavo, double columns, handsomely printed on fine paper, and will be illustrated with Engravings of the highest character, both on wood and steel.

Terms—Three Dollars a year, payable, in all cases, in advance. The usual discount made to Agents. Communications for the Editors, letters, orders, &c., must be addressed, post paid, to the Publishers, 71 Washington st., opposite the Post Office, Boston. LELAND & WHITING.
n26

LEXINGTON NORMAL SCHOOL.—The next term of the Normal School at Lexington, for the preparation of female teachers, will commence on Wednesday, Jan. 4th. It is important that all, who intend to join the School next term, should do so on that day, or, at furthest, before the close of the week.
dec 31

POPULAR CONCHOLOGY, or the Shell Cabinet arranged; being an introduction to the modern system of conchology, with a sketch of the natural history of the animals, an account of the formation of the shell and a complete description of the families and genera, by Agnes Catlow—just published and for sale at TICKNOR'S corner of Washington and School sts. j28

READING FOR ALL!—To the Christian Public—a Family Magazine—in January, 1843, was published Sears' New Monthly Family Magazine. A Monthly Miscellany of Moral and Religious Instruction, embellished with numerous engravings. To be published on the first of every month, in parts of 40 to 50 large octavo pages each, (double columns,) at 18 3-4 cents per part, payable on delivery. Mail subscribers Two dollars per annum, invariably in advance.

Agents wanted throughout the United States.

Any person either subscribing himself, or procuring a new subscriber to 'Sears' Family Magazine,' for one year, and remitting $3. current funds, free of all expense, to the publisher, shall receive a copy of that periodical for one year, and a volume of the above works, to be kept subject to his order.

Any person procuring 5 subscribers to the above work, for one year, and remitting the money, ($10) free of expense to the publisher, shall receive two copies of Ride Biography. SAXTON, PEIRCE & CO, 133 Washington st. j28

GREENWOOD'S SERMONS—Just published, Sermons of Consolation, by F. W. P. Greenwood, D. D. Minister of King's Chapel, Boston—this day received, for sale by TICKNOR, corner of Washington and School sts. d10

LAW OF KINDNESS—New edition—Illustrations of the Law of Kindness, by Rev. C. W. Montgomery, a new edition, much enlarged and improved. Just received by WM. CROSBY & CO.

GREAT BARGAINS.—The Subscriber wishing to reduce his extensive stock of Boots and Shoes consisting in part of Ladies Gaiter Boots and Shoes; kid village lace; kid low lace; kid slips and tied, &c. Gents Calf Water Proof Boots, Fine Calf Boots; Common Calf Sewed Boots; Calf Peg Boots, Calf Sewed and Pegged High Cut Shoes, Gaiter and Kid Dancing Pumps &c., Boys Calf Boots and Shoes, Grain do &c, Misses Gaiter Shoes, Kid and Leather; Village Lace, and Children's shoes of every description; Persons in want of a first rate article will do well to call before purchasing elsewhere as a discount of twenty per cent will be made from former prices. THEO. H. BELL, 155 Washington street, opposite the Old South Church. j 14

LORD BYRON and some of his Cotemporaries, with recollections of the Author's Life, and of his visit to Italy, with portraits, by Leigh Hunt: 2d edition. For sale at TICKNOR'S, corner of Washington and School streets. j 14

ONE PRICE SYSTEM.

DANIELL & CO., at their Old Established Stand, No 201 Washington street, have received their FALL supply of new and desirable Goods for the season, consisting of Black, Blue Black and Colored DRESS SILKS, Mous de Laines, rich French Prints, various styles of Winter Shawls.

Clock Goods, of all kinds; Cassimeres very low; Mourning Goods of every description; Linen Cambric Handkerchiefs; Ladies rich styles Cravats.

New styles handsome Bonnet Ribbons; all kinds of Linen Goods; Flannels of the best make; Blankets, Quilts, Damasks, Towelling, with every other article of Housekeeping Goods

Our Stock

POETRY.

For the Register and Observer.

THOUGHTS DURING SICKNESS.

For all thy mercies past,
Showered profusely on thine erring child,
I bless thee, oh my God! When clouds o'ercast
My spirit's firmament, and tempests wild
Tossed my light bark—a play thing for the gale,
Thou wert my pilot—wherefore should I fail?

And through the summer hours
Thou wert in every breeze that fanned my brow,
And thy creating hand upon the flowers
I traced, with thoughts less pure and deep than now
That scantily they come to soothe my pain,
With all lifes pleasant memories in their train!

Thoughts come and go unbid,
Like noiseless messengers intent to bear
A holy errand from the careless lid,
Soothing my spirit like the voice of prayer!
Often the soul hath gathered from decay
A faith which brighter grows to perfect day!

For the hearts safe retreat—
The home of earthly love, I bless thy name!
And the sweet faces that at evening meet
To light anew devotions waning flame!
What heart without its ark of rest shall be,
That seeks a refuge and a guide in thee!

It lights the sufferers eye
With patient hope to know that ever more—
In the bright world which hourly draweth nigh,—
All of this wasting anguish shall be o'er!
No pain, no sorrow! can this world be mine?
A risen Savior answers 'it is thine!'

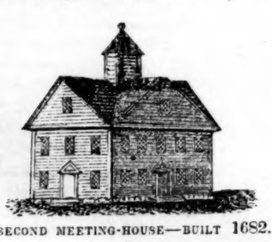
Boston, Mass. — IONE.

MISCELLANEOUS.

From the interesting History of the Town of Beverly, by Edwin M. Stone, just published in this city, we extract the following lively sketch of the First Parish, as far as they were concerned in the place of worship—the 'Meeting House'—with its usual appendages.

Having thus completed the history of the several former ministers in the first parish, we return to notice its houses of worship. The first was erected in 1656, near the old burial-ground, and not far from the site of the first parish vestry. Of its dimensions there is no account. This house was variously altered from time to time, for the accommodation of an increasing congregation. In 1671, liberty was granted to certain females wanting seats, to build three at their own charge. Richard Brackenbury and Samuel Corning, sen. 'had leave to make a seat at the north end of the pulpit,' and Mrs. Hale, the pastor's wife, had 'liberty to make a seat where she now sitteth, it not being prejudicial to the rest.' A gallery was also authorized to be built on the east side of the meeting-house, and Humphrey Woodberry, John West and John Raiment, who undertook the work, were 'to have each of them a seat in the fore-seat for their trouble.' In 1672, 'it was agreed that the meeting-house be ceiled up to the wall-plates, rabbitted, and the windows glazed.' Mrs Lothrop likewise 'had liberty to make a seat convenient by the chief pillar.'

This house continued to be used about twenty-five years, when the parish having so increased in numbers as to render it inadequate for their accommodation, it was sold with the exception of the pulpit, for £7.10s, and in 1682 a new house was erected, fifty feet in length and forty feet in width. It stood on the site occupied by the first parish meeting-house at the present time, and the terms of contract for building were '£370 in silver, the one half to be paid at the raising, and the other half at the delivery of the key; otherwise £550, the one half in Indian corn, and the other half in pork at prices current, the one half to be paid at the next May day, and the other at Michelmas.' This house, like the first was used for the transaction of public business, and besides the alterations and improvements made at various times, a powder room was built in it in 1727, for the safe-keeping of the ammunition belonging to the town.*



SECOND MEETING-HOUSE—BUILT 1682.

In 1753, the population of the parish was about 1300 souls, and a necessity was felt for the enlargement of the meeting-house, or the building of another. The house was examined by a committee, who made a report adverse to enlarging, and recommended building. This question was agitated about nine years; and June 27, 1770, the house was taken down to make room for the third, having stood nearly eighty-nine years. While destitute of a house of worship, divine service was attended under a large mulberry tree in front of Mr Champney's house, at the north-east corner of the common, near the burial ground.

The third meeting house was erected under the superintendence of Henry Herrick, James Woodberry, Joseph Corning, Samuel Goodridge, and Larkin Thorndike. It was 70 feet long, 53 feet wide, and 28 feet stud. The tower at the westerly end was 15 feet square, and the porch at the eastern end 14 feet square. Two rows of pews, sixty in number, were built round the wall, on the floor of the house; and the area, separated in the centre by an aisle running from the front door to the pulpit, was filled with free seats, for the accommodation of those who did not choose to sit in pews. The pulpit was on the north side of the house, opposite 'the great door;' beneath it was the elders' seat, and lower still the deacons' seat. The gallery contained twenty-seven wall pews, and seats were appropriated for the accommodation of colored persons. The cost of the house was about £1300, or $4,333,33. Pews were subsequently built, from time to time, until 1795, when the house was enlarged, by dividing it through the centre and inserting twenty feet. On the area thus formed, twenty-seven pews were built, and eight additional pews in the gallery. The deacons' seat was removed, and the elders' seat contrived for their accommodation. An additional front door was opened, and a portico of 30 feet front, supported by four pillars, and covering both entrances, was built. The whole cost of enlarging, painting and repairing the house, was $3,428,15, and the work was executed under the superintendence of Joseph Wood, John Stephens, and Josiah Gould.

In 1835, the house was remodelled, to conform to the improved taste displayed in public buildings, at an expense of $10,000. The whole interior was removed; the steeple, with its gilded chanticleer, was severed from the main body, and fell with a tremendous crash; the eastern porch was taken away, and converted into a shop for mechanical purposes; and the stout oak frame, which had borne the storms of more than sixty years, was alone retained. The style of architecture is Grecian. The front presents a handsome portico, sustained by large fluted columns. The entrance is by three doors, opening into a spacious porch, from which the gallery is reached by two flights of stairs. The pulpit, at the eastern end, is finely proportioned, and built of mahogany. The orchestra is furnished with an excellent-toned organ; and the cupola with a clock of Willard's manufacture, and a bell weighing 1244 lbs.* The improvements reflect much credit on the taste and the public spirit of the parish.

In 1842, the interior of the house was painted in fresco, by Mr Thomas Coleman. The walls are ornamented with pilasters and panels, and the ceiling with oblong panels, terminating in the centre, which gives a pleasing effect. Behind the pulpit is a painting emblematic of the light of Christianity breaking upon the darkness of the world, and scattering the clouds of ignorance, superstition, suffering and sin. Altogether, for beauty and convenience, this church is not surpassed by any in the county; and by few, if any, in this country.

The structure of the first and second houses of worship must have been exceedingly plain, and would have rudely contrasted with the architecture of the present day. The whole frame-work was visible to the very 'ridge-pole,' for it was not until forty-four years after the second house was erected, (1726,) that measures were taken to lay a floor 'upon the beams with boards and joist.' A coat of whitewash served as a substitute for paint; 'laths and plaster' were dispensed with, as superfluous; and the introduction of a stove, for the purpose of rendering the house comfortable during the winter months, would probably have been regarded as an imputation upon the piety of the congregation. Indeed, warming the meeting-house is quite a modern innovation; and within twenty-five years past, the little 'foot-stove' was considered as essential an element of a lady's sabbath paraphernalia as the muff and hymn-book.

The first departure from the primitive simplicity of long seats, in the occupancy of which the sexes were long permitted to mingle, appeared in the erection of the square pew, with its open-work top, through which graceless urchins played at 'bo-peep' with others graceless as themselves, and its 'leaning board' and 'hinge-seats,' whose 'slam down,' at the close of each prayer, produced reports not dissimilar to the irregular musketry of undisciplined militia. In these enclosures favored individuals gathered their families around them, to the scandal, doubtless, of many envious spirits. But time and fashion have changed, and these 'chief seats' have given place to the more convenient slip-pew. Of bells, including the one already mentioned, there have been five. The first, as before stated, was obtained by Capt. Lothrop, from a Catholic friary at Port Royal, in the expedition of 1656, and presented by him to the parish. The second was purchased by the parish, in 1685—6. It weighed 109 lbs., and cost £13. 12s. 6d. The third, weighing 267 lbs., was the gift of Robert Briscoe, in 1712, which, as was probably the case with its predecessors, was hung over the centre of the house, so that the bell-rope came down into the broad aisle. The fourth, weighing 1387 lbs., was imported from London, but was soon cracked, and gave place to the fifth and present one in 1803, weighing 1244 lbs., of the manufacture of Paul Revere & Son, of Boston.

Among the municipal regulations of the parish, those for *seating the meeting* were not the least important. The first record relating to this subject is in 1671, when Roger Conant, Wm. Dixey and Richard Brackenbury were 'joined with the selectmen to seat all the married persons in the meeting-house.' Committees were chosen for this purpose from time to time, who probably were governed by various rules until after the second house of worship was erected, when a regular system was drawn up by Col. Hale and adopted. This system provided—

'That every male be allowed one degree for every complete year of age he exceeds twenty-one.

'That he be allowed for a captain's commission twelve degrees; for a lieutenant's eight degrees, and for an ensign's four degrees.

'That he be allowed three degrees for every shilling for real estate in the last parish tax, and one degree for every shilling for personal estate and faculty.

'Every six degrees for estate and faculty of a parent alive, to make one degree among his sons, or where there is none, among the daughters that are seated.

'Every generation of predecessors heretofore living in this town, to make one degree for every male descendant that is seated. That parentage be regarded no farther otherwise than to turn the scale between competition for the same seat.

'That taxes for polls of sons and servants shall give no advancement for masters or fathers, because such sons or servants have seats.

'That no degree be allowed on account of any one's predecessors having paid towards building the meeting-house, because it had fallen down before now, but for the repairs since made.

'That some suitable abatement in degrees be made, where it is well known the person is greatly in debt.

'That the tenant of a freehold for term of years shall be allowed as many degrees as half the real estate entitles him to, and the landlord the other half.

'That the proprietor of land in any other parish shall be (if under his own improvement) allowed as much as he would be if they lay in the parish; but if rented out, only half as much.

'Married women to be seated agreeable to the rank of their husbands, and widows in the same degree as though their husbands were yet living.

'That the foremost magistrate seat (so called) shall be the highest in rank, and the other three in successive order.

'That the next rank shall be in the foremost of the front seats below, then the fore-seat in the front-gallery, then the fore-seat in the side-gallery.

'That the side-seat below shall be for elderly men, the foremost first or highest, and the others in order.

'That the seats behind the fore-front seat below, shall be for middle-aged men, according to their degree.

'That the second or third seats in the front and side galleries shall be four younger men to rank alternately the second from before first, and the third next.'

The women were seated separately from the men.

Upon these principles, three hundred and thirty-two men and three hundred and twenty-one women were seated, and their names recorded,— at the head of which stands the name of Col. Robert Hale, who, with Robert Haskell, Joshua Herrick, Robert Morgan, James Woodberry, Benj. Cleaves and Henry Herrick, occupied the first seat.

Those who are disposed to ridicule a practice which imperfectly accords with the latter ideas of a republican equality, should remember that it was in unison with public sentiment at the time, and that when seats were free, some system for assigning them, sanctioned by the parish, was necessary to preserve harmony among their occupants. Nor is the assignment of the first seat to Col. Robert Hale, who drafted the plan, to be regarded as an assumption or the result of design, as, under any previous rule, his office, wealth and service would have commanded it.

The unsocial method of seating the meeting necessarily separated the heads of families from their children, who were placed on benches in the aisles, or required to sit on the pulpit stairs. As might be expected, this arrangement was fruitful of disturbance alike annoying to the minister and scandalous in the eyes of the devout. To remedy the evil, Feb. 9, 1676, it was 'ordered by the selectmen, that the hinder seats of the elders' gallery is to be altered, and the boys are to set there, and Robert Hubbard sen. to have an eye out for them, and for the first offence to acquaint their parents or masters of it, and if they do offend again, to acquaint the selectmen with it, who shall deal with them according to law.' And again, Jan. 11, 1698—9, it was 'voted by the town, that the selectmen make such orders as convenient for the prevention of boys and idle persons from setting in such places, in our meeting-house, wherein they are out of public view, and so in time of public worship to spend much of their time in play and disorder.

Displays of juvenile irreverence were not peculiar to Beverly. In Salem, April 20th, 1676, it was 'ordered, that all ye boys of ye towne are and shall bee appointed to sitt upon ye three paire of staires in ye meeting-house on ye Lord's day, and Wm. Lord is appointed to look to ye boyes yt sitt upon ye pulpit staires, and for ye other staires Reuben Guppy is to look to and order soe many of ye boyes as may be convenient, and if any are unruly, to present their names as the law directs.'*

In some places, at a still earlier period, it was customary, during the public service, for a person to go about the meeting-house to wake the sleepers. He bore a long wand, on one end of which was a ball, and on the other a fox-tail. When he observed the men asleep, he rapped them on the head with the knob; and roused the slumbering sensibilities of the ladies by drawing the brush slightly across their faces.†

The musical exercises of the sanctuary, according to the custom of the times, were conducted by one of the deacons, who officiated as chorister to the congregation. He read the hymn line by line and 'set the tune,' in which each member joined 'by rote,' in key and measure not always the most exact or harmonious. Probably, as musical taste improved, this desultory practice fell into disrepute; as, by a vote in 1764, the deacons were authorized to select singers, and seats were appropriated to their use, 'that the spirit of singing psalms might be revived, and that part of worship conducted with more regularity.' This arrangement continued until 1774, when a choir was regularly installed in 'the front seats of the south gallery,' and authorized, 'by vote of the parish, to pitch the tune and take the lead in singing.' In 1766, an improvement was attempted by the introduction of Watts' psalms and hymns, but not, however, without strong expression or dissatisfaction from those attached to the old version then in use. In the course of the succeeding fourteen years several ineffectual attempts were made to abolish the practice of 'deaconing' the psalm; but, in 1780, the spirit of compromise led to the vote 'that the psalms be sung in the congregation in the forenoon, by reading line by line, in the afternoon without such reading.' This compromise was of short duration. The friends of the ancient order, in yielding a part, paved the way for the loss of the whole, and, sustained by the current opinion, the entire service soon devolved on the choir, as now constituted.

*Annals of Salem.
†Lewis' Hist. Lynn.

*As fires at this time were never kindled in the meeting-house, it was considered the safest place to deposit powder. The sacredness of the place did not, however, allay the fears of the congregation, who left the house whenever a thunder shower occurred.

*This clock was procured in 1796, at the charge of the parish.

The following passages from Miss Dix's Memorial to the Legislature will give some idea of the state of the insane and idiotic poor in this Commonwealth. We transfer a small portion of the distressing details to our columns, because we think it of the utmost importance that information upon this subject should be extensively circulated. Whenever the facts are known, we believe a remedy will be applied.

Of one of the towns she says: visited the almshouse; a large building, much out of repair; understand a new one is in contemplation. Here are from fifty-six to sixty inmates; one idiotic; three insane; one of the latter in close confinement at all times.

Long before reaching the house, wild shouts, snatches of rude songs, imprecations, and obscene language, fell upon the ear, proceeding from the occupant of a low building, rather remote from the principal building to which my course was directed. Found the mistress, and was conducted to the place, which was called '*the home*' of the *forlorn* maniac, a young woman, exhibiting a condition of neglect and misery blotting out the faintest idea of comfort, and outraging every sentiment of decency. She had been, I learnt, 'a respectable person; industrious and worthy; disappointments and trials shook her mind, and finally laid prostrate reason and self-control; she became a maniac for life! She had been at Worcester Hospital for a considerable time, and had been returned as incurable.' The mistress told me she understood that, while there, she was 'comfortable and decent.' Alas! what a change was here exhibited! She had passed from one degree of violence and degradation to another, in swift progress; there she stood, clinging to, or beating upon, the bars of her caged apartment, the contracted size of which afforded space only for increasing accumulations of filth, a *foul* spectacle; there she stood with naked arms and dishevelled hair; the unwashed frame invested with fragments of unclean garments, the air so extremely offensive, though ventilation was afforded on all sides save one, that it was not possible to remain beyond a few moments without retreating for recovery to the outward air. Irritation of body, produced by utter filth and exposure, incited her to the horrid process of tearing off her skin by inches; her face, neck, and person, were thus disfigured to hideousness; she held up a fragment just rent off; to my exclamation of horror, the mistress replied, 'oh, we can't help it; half the skin is off sometimes; we can do nothing with her; and it makes no difference what she eats, for she consumes her own filth as readily as the food which is brought her.'

It is now January; a fortnight since, two visitors reported that most wretched outcast as 'wallowing in dirty straw, in a place yet more dirty, and without clothing, without fire. Worse cared for than the brutes, and wholly lost to consciousness of decency!' Is the whole story told? What was seen, is; what is reported is not. These gross exposures are not for the pained sight of one alone; all, all, coarse, brutal men, wondering, neglected children, old and young, each and all, witness this lowest, foulest state of miserable humanity. And who protects her, that worse than Paria outcast, from other wrongs and blacker outrages? I do not *know* that such *have been*. I do know that they are to be dreaded, and that they are not guarded against.

Some may say these cannot be remedied; these furious maniacs are not to be raised from these base conditions. I *know* they are; could give *many* examples; let *one* suffice. A young woman, a pauper, in a distant town, *Sandisfield*, was for years a raging maniac. A cage, chains, and *the whip*, were the agents for controlling her, united with harsh tones and profane language. Annually, with others (the town's poor) she was put up at auction, and bid off at the lowest price which was declared for her. One year, not long past, an old man came forward in the number of applicants for the poor wretch; he was taunted and ridiculed; 'what would he and his old wife do with such a mere beast?' 'My wife says yes,' replied he, 'and I shall take her.' She was given to his charge; he conveyed her home; she was washed, neatly dressed and placed in a decent bed-room, furnished for comfort and opening into the kitchen. How altered her condition! As yet *the chains* were not off. The first week she was somewhat restless, at times violent, but the quiet kind ways of the old people wrought a change; she received her food decently; forsook acts of violence, and no longer uttered blasphemous or indecent language; after a week, the chain was lengthened, and she was received as a companion into the kitchen. Soon she engaged in trivial employments. 'After a fortnight,' said the old man, 'I knocked off the chains and made her a free woman.' She is at times excited, but not violently; they are careful of her diet; they keep her very clean; she calls them 'father' and 'mother.' Go there now and you will find her 'clothed,' and though not perfectly in her 'right mind,' so far restored as to be a safe and comfortable inmate.

Of another town; visited the Almshouse in June last; eighty inmates; seven insane, one idiotic. Commodious and neat house; several of the partially insane apparently very comfortable; two very improperly situated, namely, an insane man, not considered incurable, in an out-building, whose room opened upon what was called 'the dead room,' affording in lieu of companionship with the living, a contemplation of corpses! The other subject was a woman in a *cellar*. I desired to see her; much reluctance was shown. I pressed the request; the Master of the House stated that she was *in the cellar*; that she was *dangerous to be approached*; that 'she had lately attacked his wife;' and *was often naked*. I persisted; 'If you will not go with me, give me the keys and I will go alone.' Thus importuned, the outer doors were opened. I descended the stairs from within; a strange, unnatural noise seemed to proceed from beneath our feet; at the moment I did not much regard it. My conductor proceeded to remove a padlock, while my eye explored the wide space in quest of the poor woman. All for a moment was still. But judge my horror and amazement, when a door to a closet *beneath* the *staircase* was opened, revealing in the imperfect light a female apparently wasted to a skeleton, partially wrapped in blankets, furnished for the narrow bed on which she was sitting; her countenance furrowed, not by age, but suffering, was the image of distress; in that contracted space, unlighted, unventilated, she poured forth the wailings of despair; mournfully she extended her arms and appealed to me. 'Why am I consigned to hell? dark—dark—I used to pray, I used to read the Bible—I have done no crime in my heart; I had friends, why have all forsaken me!'—my God! my God! why hast *thou* forsaken me!' Those groans, those wailings come up daily, mingling with how many others, a perpetual and sad memorial. When the good Lord shall require an account of our stewardship, what shall all and each answer?

Perhaps it will be inquired how long, how many days or hours was she imprisoned in these confined limits? *For years!* In another part of the cellar were other small closets, only better, because higher through the entire length, into one of which she by turns was transferred, so as to afford opportunity for fresh whitewashing, &c.

NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

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Northfield, Aug. 13, 1842.

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EDMUND B. WHITMAN.

Cambridge, Aug. 27.

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GEO. HAYWARD.

Boston, January 7th, 1841.

3m september 10

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Nov., 1842. 3w

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